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28th October 2013 LIST OF ARTICLES ON SHIRDI SAI BABA

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Posted 28th October 2013 by BJR

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24th August 2013 PREFACE WITH ACKNOWLEDGEMENTS

I have collected, compiled and collated the information and the events about Shirdi Sai Baba and his devotees and have been working on this project for the last about two/three years. There are 62 articles (including Preface), first article being the main article on Shirdi Sai Baba and out of the remaining 60 articles, 50 articles (**with epithetical/quintessential narration in the beginning in most of the cases**) on each individual devotee of Baba who saw Baba in his mortal coil in Shirdi and out of the remaining 10 articles, 6 articles on staunch devotees of Baba, who did not have darshan of Baba in mortal coil in Shirdi and the balance 3 articles on general matters about Baba and his devotees and one article detailing the list of articles as an index. In short, there are 57 articles, including the main article on Baba and 56 articles on the devotees of Baba with the devotee's photo (except a few) appearing in the article concerned. Though many photos are easily available, it has become really difficult and impossible to get the photos of a few of Baba's devotees despite serious efforts. Compiling articles on Baba's devotees is nothing but compiling additional information on Baba. With a view to giving **the historical authenticity to the events/miracles that took place at the Will of Baba,** I have tried, to the extent possible, to link the happening of the event/miracle to the respective year and the events/miracles have been presented in a chronological order upto Baba's Mahasamadhi and even thereafter. Exact dates and years of the events that took place during the life time of Baba and thereafter, are not easily available in certain cases and serious efforts have been made to collect, collate, compare and then compile the dates/years, by referring to several books, articles, magazines, devotees experiences narrated etc. Despite diligent efforts, the task has not been fully accomplished for want of historical details in certain instances.

With the initial publicity work about Baba by B.V.Narasimhaswamy when Swamy was in late sixties in age and later publicity by several devotees of Baba within India and across the world, Baba has become known across the world including the smallest countries in different directions. It is equally surprising to observe that people in the farthest and smallest countries in all the directions, also have perused the articles placed in the Blog by the compiler. Some such countries are Cuba (Havana), Taiwan, Lithuania, Benin and Rwanda in different directions in the globe. It is all the more striking to know that the people in Sint Maarten or St.Martin, perhaps the smallest island in the world in the south-eastern Caribbean Sea, having a population of about 38,000, have also felt the presence of Baba and are perusing the articles. People in Curaçao, an island having less population in the southern Caribbean Sea off the Venezuelan coast, are also perusing the articles. **This phenomenon can be easily explained and construed by the fact that Baba, being God-Incarnate is known to, and is being felt by, all people in all the countries.**

Before dilating on the special views expressed about Baba by some ankita devotees, the reasonably extensive study made by me about Baba, goes to confirm that **BABA** is a **PERFECT** and **DIVINE SATGURU or QUTUB**, representing **ALL GODS** who are **SUBSUMED** in **BABA**. And it is for this reason that Baba appeared in the forms of various Gods to different devotees when they visited Shirdi for Baba's darshan. Based on this view, while praying to Baba also, it has become the practice to address Baba as **"Sri Ramakrishna Sri Maruthyaadhi Rupaayanamah", meaning Baba as "embodiment of, and representing Lord Rama, Lord Krishna, Lord Hanuman and other Gods".**

Based on the **diary notes Dixit made, which were published later**, Baba narrated a parable when Dabholkar, Dixit and others were present, explaining the need to have a guide (Guru) to safely reach from a thick forest, without any danger from wild animals, to our destination. **Baba also said that guide (Guru) was necessary for the people to improve their lives happily and to achieve spiritual pursuit; as the path was really tough and in this way Baba cleared Dabholkar's doubts on the necessity to have a Guru. This had greatly convinced Dabholkar about the need to have a Guru. One should have a Guru to achieve progress, temporal and spiritual.**

devotee who was trying to take Baba's photo, **"Please go to my Bhau's (Tarkhad's) place where you will find me alive in the photograph in the mandir."** Tarkdad and his son, Jyotindra were very happy to hear that statement from Baba. **As per Baba's declaration, there is no difference between Baba and his photo.** People who were unable to visit any Sai Baba temple, can have a photo of Baba, if necessary by download from the internet and pray before Baba's photo as Baba's photo is tantamount to Baba being present in that photo. **Any prayer to Baba's photo is the same as prayer offered to Baba Himself.** This is a fact which was proved in the case of Appasaheb Kulkarni, Tarkhad family and in several other cases. To emphasize this aspect, some examples are given below: When invited, Baba attended Hemandpant's shimaga dinner in the form of his photo, representing Baba's presence. Once Shama sought Baba's permission to go to Kashi and Prayag, Baba gave permission and also said, "we would be ahead of (*you*)", conveying that Baba's photo which was hung in the house of a priest in Prayag, represented Baba's presence there, much before the arrival of Shama in Prayag. All these indicated that keeping a **photo of Baba is tantamount to Baba being present there in person**. As Baba is all-pervasive and omnipresent, based on the intensity and sincerity of one's devotion, Baba would even appear in one's dream and even otherwise Baba would prove his presence.

I am tempted to express a view based on several experiences of different people across the country that Baba is a God who is easily accessible. In my opinion, Baba was noted and is always noted for bestowal of munificent largesse, temporal as well as spiritual, besides doing wonderful miracles in a routine way **at the beck and call of the earnest devotees**. The following views/few instances will bear eloquent testimony to this view.

The birth and parentage of Baba are therefore shrouded in mystery and no person, however closely associated with Baba, expressed clearly and correctly in this regard. And unequivocal proof was not forthcoming about these matters. Despite serious efforts by some ardent devotees, it was not known whether He was born through the womb of any lady. Nothing is known about his parents. Namdev and Kabir were not born like ordinary mortals. They were found as infants; Namdev was found on the banks of Bhimrathi river by Gonayee, and Kabir on the banks of Bhagirathi river by Tamal. Similar was the case with Sai Baba. He first manifested Himself as a young lad of sixteen under a Neem tree in Shirdi. Baba was sitting in his regular space in the dilapidated mosque as per the picture given below. It deserves to be mentioned here the views of Swami Sai Sharan Anandji who wrote that "Baba when asked, His only reply was '***Brahma is my father, Maya is my mother and this Universe is my house***', that he descended on this earth through some human mortals has not yet been established through reliable source. No conflict of opinion exists however as to his being an extraordinary Incarnation of God…..". He also felt that Sai Baba was **an incarnation belonging to the same class as Lord Krishna**.

At one stage, Baba said, "***I am your servant's servant***", next said, "***I am a servant of Allah***" and again said, "***I am He***". **Human intellect fails to understand these statements** but all these statements are facts as he displayed himself in all these multiple roles. Being a God, he could appear in any role. While talking to Damodar Savalram Rasane, an ardent devotee, Baba once said, **"I am God. I have vast powers".**

Baba was Lord Shiva to Megha, who was the first pujari to Baba and who introduced the congregational worship to Baba. But the impetuosity of Megha's bhakti made him take up the whole pot and turn it upside down over the head of Baba. Strangely, not a drop of water fell on the body of Baba. The whole pot of water had fallen on the head only without touching Baba's body. So, just as Siva had tied up Ganga in his own tuft, Baba also used his head for retaining and throwing away the water so as not to touch his body or clothes.

[http://1.bp.blogspot.com/_0vVqqTWit4M/DT8i8YBiQI/AAAAAAAAAuw/pwZLYkxowwM/s1600/baba%2Bin%2Bm

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critically after enquiries. While he was in service he went to Selu village in 1903 and made enquiries from the villagers and also from Srinivasa Rao, the Subedar of Selu in 1903 about Baba's early life and Baba's Guru, Venkusa and in the enquiries he came to know that Venkusa was no other than Gopalrao Deshmukh. The villagers also told Das Ganu that there was an old saint with a boy who was being trained up by the Saint. Then the Saint passed away by Ascension and the boy left the place. The villagers told him that this had happened some 100 years ago, as expressed to Narasimhaswamiji who interviewed Das Ganu. Das Ganu made enquiries while in service in 1903. The villagers of Selu told him in 1903 about these incidents of Baba which took place some 100 years back as told by them, i.e. must have happened around 1803 and during that year Baba was seen as a boy with the Saint by the villagers of Selu as stated by the villagers and this **indicates that Baba was there prior to 1803**. Based on this detailed enquiry also, we are unable to get any clue about the birth details of Baba.

Dixit was also having a strong view, based on several utterances of Baba and views of Baba's close devotees, that Baba was born ***ayoniya*** which literally means without a human womb. We are forced to infer that Baba was not born with the help of any womb and that he was there in the world since a long time. While talking to Nana Joshi, Magistrate and Asst. Collector who came to Shirdi in 1914 to enquire about a theft committed by an accused, Baba told him that **his age was several lakhs of years** and that his religion was kabir. These statements also confirm that Baba was not born as an ordinary mortal. Also Baba first appeared under a mango tree by the side of a road in the Nizam State in the same way in which Namdev and Kabir appeared in the world. **Baba had no name earlier till he appeared in Shirdi.**

Upasani Baba composed a prayer of several hymns on Baba the first verse of which is as follows: Baba is the Original Sat Chit Anand Swaroop, the primordial cause of original existence and destruction of the universe. In the eighth verse, Upasani Baba says: **"Sai Baba is the unborn, the veritable Brahman."** The famous "Shri Sainath Mahima Stotra" (*Sada nimba vrukhashya.....*) composed by him in Sanskrit at the time of installation of Baba's *padukas* in 1912, highlighting the greatness of neem tree and Baba's powers, is always being recited daily during Arati time in Shirdi.

Narke was the highest qualified person among all the devotees of Baba and was endowed with a quizzical eye and questioning mind. When interviewed by Sri Narasimha Swamiji in 1936 to know about his experiences of Baba and about the nature and powers of Baba from such a highly qualified person and devotee of Baba as Narke, he told that **Baba was operating not only in this world but also in other worlds and that he was operating in an invisible form**. He also said that Baba was frequently talking of his travels with an invisible body across great distances of space and time. Those who had slept by his side either in the masjid or in the chavadi, would know that Baba's physical body only was present in the masjid or chavadi, but he was actually operating during the nights also, elsewhere in an invisible form. Narke knew that **Baba is a God and not a mere *Satpurusha*.**

While Baba himself might/may not be in favour of propaganda for the sake of aggrandizement, but still Baba perhaps desired wider publicity only in the best interest of the general public so that a large number of general public, may get benefit, temporal and spiritual, by resort to devotion to Baba. This is brought out clearly in the following instance that took place in a country beyond international frontiers.

Sri C.B.Satpathy is an ardent devotee of Sri Sai Baba and was associated with the inauguration of several Baba temples in India and abroad. He had visited USA, U.K., Canada, Australia, African countries and Latin American countries for Baba's mission and teachings. He also wrote books on Baba. An equally ardent devotee of Baba is Sri A.R.Nanda who is well known to Sri Satpathy and Sri Nanda also wrote books on Baba. An interesting instance which came up to the observation of Sri Satpathy during his visit to Havana in Cuba, has been collected from their books on Baba to show that

public by asking them to look at the photo of Baba with utmost faith and on verification this phenomenon was found true. She was also meditating frequently and had experiences of spiritual ecstasy while meditating. But some others felt that she was irrationally crazy about Baba's photo. This instance amply proves that gazing at Baba's photo is tantamount to looking at Baba Himself with a prayer. This phenomenon was happening for a very long period but came to light only when Sri Satpathy had the opportunity of visiting Havana.

Dr.Pillay, an ardent devotee was suffering very badly from guinea-worms in his leg. Once he told Dixit that the pain in the leg was most excruciating and unbearable. Due to the severity of the pain, he preferred death instead of bearing the pain. He also knew that he got the pain due to his past Karma which he was repaying in the present life. He requested Dixit to go to Baba and pray to him to stop the severity of the pain and transfer the suffering of his past *Karma* (misdeeds in earlier life) to his ten future births. Then Dixit went to Baba and told him his request. Baba was moved by his request and then told Dixit, **"Tell him to be fearless. Why should he suffer for ten births? In ten days he can work out the sufferings and consequences of his past *Karma*……..** Why should he pray for death?" Baba asked him to bring Dr. Pillay on somebody's back to the masjid as he was unable to walk and Baba also said that he would see that his sufferings would disappear once and for all. He was brought to the masjid and then Baba told him that a crow would come and peck him, resulting his immediate recovery. Then Abdul came to the masjid and started his usual work of trimming the lamps in the masjid and accidentally his foot fell upon the stretched leg of Dr. Pillay which was already swollen. And when Abdul's foot fell upon it and pressed it, all the seven guinea-worms were squeezed out at once. Then the immediate pain was unbearable and Dr. Pillay cried out loudly. After some time, he calmed down and enquired Baba when the crow would come for pecking. **Baba said that Abdul was the crow and that the crow had already come and done the pecking work.** Baba then advised him to take rest for a few days and told him that his past *karma (actions of previous births)* was over.

Baba had the power to appear in dreams of his devotees and actually give them material objects which they found in their beds on waking up. There are several examples in support of such phenomenon but one instance only was narrated here. Baba appeared in the dream of fakir Amiruddin and said, "take these two mangoes, hand them over to Abdul and instruct him to come to Shirdi". On waking up the fakir found the two mangoes in his bed.

In 1918, Chandrabai Borkar visited Shirdi and Baba asked her what was her heartfelt desire. For this, she replied saying that Baba knew everything and there was nothing for her to tell Baba which he did not know. Her desire was to have a child which she did not express. She was 48 years old in 1918 and she knew that nothing was impossible for Baba. Three years later, her menses stopped. Though signs of pregnancy were there, **but doctors ruled otherwise. But she delivered a son when she was 51 years old** easily without the assistance of any doctor or nurse. This had happened 3 years and 2 days in 1921 after Baba's Mahasamadhi.

[http://1.bp.blogspot.com/-3yv_hpIEEfw/VH3ZBN7S55I/AAAAAAAAA30/e10s6ZpDrcw/s1600/dhuni%2Bphoto.bmp]

If anybody thinks that Baba was confined to only three and a half cubits (over six feet) of his physical body and also confined only to Shirdi masjid, he was thoroughly mistaken and definitely wrong. **This is based on what Baba told Rao Sahib Yeshwant Janardhan Galwankar,** son-in-law of Hemadpant, the author of the celebrated work on Baba, "Sri Sai Satcharitra". Baba pervades the entire creation of universe and knows the innermost thoughts of any body, near or far away and everything everywhere is known to him. He had myriad ways of helping the devotees. He had full control over the Pancha-Maha-Bhute (five elements constituting the entire universe) and knew the future course of events and mould them, concerning the devotees. Baba would get up very early in the morning and meditate for some time while sitting partly leaning on the

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directions to some unknown and perhaps to some invisible divine bodies. Baba also said that anyone could concentrate and meditate on Baba's form or could also meditate on his Nirankara Swarup (Formless God).

Baba, while giving darshan, in the morning every day, would describe to the persons in the masjid as to how he had saved some of his devotees who were far away and protected them from being harmed during the previous night, and **he would also say that how he had conveyed those who died during the night, safely to heaven.** After some time, the local devotees would later learn that whatever Baba had said was found true.

Baba once asked, on his own, Nimonkar, an ardent devotee to read religious books in Sanskrit as Pothi (religious book), but he said that he did not know Sanskrit. **Baba then asked him to read them even though he did not know Sanskrit as Masjid Mother (Masjidmai or Dwarakamai) would teach him Sanskrit**. Then he started reading Shrimad Bhagwat and its commentary, both in Sanskrit without understanding any word in the books. As he continued reading the books, **after some time, he started understanding what he had read. Thus he became proficient in Sanskrit and at one time when Dixit and Jog had doubts in these Sanskrit books, he cleared their doubts. It would be surprising to observe that both Dixit and Jog were learned Sanskrit scholars. But Nimonkar with Baba's Grace, had attained that level of proficiency in Sanskrit so as to clarify the doubts of Sanskrit scholars in understanding Pothis written in Sanskrit.**

Baba himself once told Das Ganu that he **(Baba) was *Haq* (Almighty God)** and having been convinced about this, Das Ganu, while performing kirtans, was eulogizing Baba as Embodiment of God. **He did not prescribe any rigid rituals for attainment of spiritual progress; but what he wanted was unswerving devotion to, and unflinching faith in, Baba for one's progress, temporal and spiritual.**

It is interesting to note the following instance: Bhikubai, wife of Bayyaji Patil Kothe was resident of Sangamner. She knew Radhakrishnamai as a friend at Ahmadnagar and the latter told Bhikubai about Baba. Bhikubai was married to one Bayaji Patil Kote at Sangamner but he died at an early age. Then she came from Sangamner to Shirdi in 1908 in her 14th year and was staying with Radhakrishnamai with Baba's permission. Once she had gone to Ahmadnagar to draw her pension as a war widow. On her way back at Kopergaon near the banks of the Godavari river, she was reminded of the fate of Radhakrishnamai who was burnt there after her death in tragic circumstances and was mentally disturbed. At that time she had bought a garland and sweets for offering to Baba. Then she came to Shirdi and wanted to place the garland on Baba, Baba did not receive it despite intercession by Dixit. When she neared Baba, the garland somehow snapped into 3 pieces and fell down. How the garland got snapped into three pieces, nobody could understand. Baba then said, "This woman was weeping and shedding tears at Godavari river and she has bought all these with such a troubled heart and so I will not accept them." Baba knew everything that was in her heart and hence Baba refused to accept these presents. It should be understood that God's ways are inscrutable. By this instance, it is known that **Baba would accept a garland or any presents from the devotees when offered with pure heart and devotion and not otherwise.**

In the case of Santaram Balwant Nachne, Baba helped his brother when they were not aware of anything about Baba. His brother was undergoing an operation in a hospital in Bombay where Baba appeared and blessed him. Baba also appeared as a sadhu before the house of Santaram in Dahanu and informed him about the successful operation to his brother. **Baba is a Divine Satguru and all Gods are subsumed in Baba. As such Baba always works for the welfare of one and all.**

Once Das Ganu was invited to do kirtan in a small village near Shirdi. While giving permission, Baba asked Das Ganu to take with him Mrs.Seetadevi Tarkhad and her son, Jyotindra, both ankita devotees. So Das Ganu went to the village with Seetadevi and Jyotindra. In the evening when the

nam-gajar (non-stop recitation of Sai-nam) in between. Slowly the kirtan made all the people spell-bound and even the aboriginals joined in the singing. Then suddenly a miracle had happened and the **dead body started moving and broke open the ropes and got up. Smiling on the bier, he started clapping his hands in tune with the bhajan** going on. Everybody was highly pleased in wonder and they shouted **"Victory to Shri Sai Baba."** And all the people present including the aboriginals became staunch devotees of Baba.

Immediately after Mahasamadhi, Baba as usual was active, appearing in the dreams of the devotees and was helping them. On 16th October, the very next day after Baba's Mahasamadhi, Baba appeared in a dream to Laxmanmama Joshi, a staunch devotee of Baba, who was worshipping Baba daily in the masjid, Baba said by holding Laxmanmama's hand, **" Come, come, get up quickly. Bapusaheb will not come today. FOR HE THINKS I AM DEAD. You perform my early morning pooja and arati".** Then Laxmanamama came at the appropriate time with all the pooja articles and performed pooja, kakad arati as usual with all proper rites to Baba (Baba's Body) and he performed pooja as if Baba was alive. Based on his personal experience and that of his only son, Bappaji, Lakshmanamama became a staunch devotee of Baba and treated Baba as God-incarnate with ever living presence. Later Bapusaheb Jog performed the noon arati and others also joined Jog in the noon arati. This indicates that Baba was not really dead and went only into Mahasamadhi. Perhaps Baba took death as a formality and transited to earlier Unmanifest(Infinite) State. That is why Baba is now performing miracles in the same way as he was doing when he was in his mortal coil. By this, it can be construed that **Baba merged into the Eternal Unmanifest (Infinite) Position with Ever Living Presence.**

Baba had also declared in the masjid when Moreswar W. Pradhan, ardent devotee was present that, "**My bones will talk to you from my grave and keep immense faith in me. The eternal truth is I am always alive and this is my promise to you all, which you should never forget."** In support of this declaration of Baba, there were/are many instances of miracles that took place after Baba's Mahasamadhi. **Moreshwar W. Pradhan said in an article dated 9th Oct, 1943, "To broadcast all the experiences and the inner joy of such countless people individually is physically impossible....." This actually gives an idea about the countless number of miracles Baba did.** The life history of Santaram Balwant Nachne and some others, was replete with several instances of miracles, most of them had happened after Baba's Mahasamadhi and bears eloquent testimony to the fact that Baba is active after his Mahasamadhi in the same way in which Baba did miracles before his Mahasamadhi. **Baba is always alive as he is Almighty God.**

Dixit had approached in 1922 the Ahmednagar District Court for permission to set up a Public Trust to administer the Baba's shrine and got permission from the Court. At this stage, Abdul Baba, induced by some of his well wishers, approached the Court, claiming that he was the legal heir to Baba and that he had every right to manage the shrine and thus challenged the formation of the Trust. Baba during his life time, never mentioned any one as his successor. The Court, with Baba's Grace, held that **there was no heir or successor to Baba and that nobody was entitled as heir or successor to Baba. There cannot be any successor to God.**

Mrs.Tarabai Sadasiv Tarkhad saw many saints and moved with many saints. As per her observations, all these saints used to go to a trance position to know certain things. **But it was not so in the case of Baba who was knowing instantaneously the events** that were happening anywhere without the need to go into any trance-position. She also said that Baba had wonderful and powerful eyes and when he looked at any body, his eyes would penetrate deep through his glance and would read the other person's mind and no one could look at Baba's eyes continuously except for a short while and then invariably would have to lower his looks down.

Kaka Mahajan was the Manager in the Solicitor's firm of Thakkar in Bombay. Thakkar knew that Kaka

grapes with seeds. However to follow others, he ate them and put the seeds in his pocket. Then a thought arose in his mind that if Baba was really a saint how could he ignore his dislike for grapes with seeds. He always liked seedless grapes. Baba again gave him some more grapes which Thakkar held them in his hand but Baba asked him to eat. He obeyed and ate and to his surprise the **grapes were all seedless**. However, he enquired Tarkhad who also got grapes and was sitting by his side as to what type of grapes he got. He replied saying that he got grapes with seeds. Thakkar was surprised at this reply. Then Thakkar thought in his mind that if Baba was really a great saint, in the next round Kaka should be given grapes first and reading this thought in his mind, Baba ordered next round of distribution to start from Kaka. After this Thakkar got convinced that Baba was a real saint and **miracles were a routine matter for Him** and then saluted Baba with utmost devotion.

[http://1.bp.blogspot.com/-kIVZqfwpwqw/VZaaK7Xi5zI/AAAAAAAAA7o/IcAd9NMUOz4/s1600/baba%2Bimage%2Bnz.bmp]

Recent proof of Baba's Omnipresence: It is learnt that a Christian developer was developing a new subdivision in his land **in Wellington's Lower Hutt Suburb in New Zealand during 2010.** While digging in the field, he found on 15th April, a solid object, about 6 to 7 feet under the ground. He stopped further digging immediately and lifted that object from out of the ground. On seeing that solid object the developer thought that it must be the idol of some Deity and **then called for a Hindu priest to identify the Idol which turned out to be that of Shirdi Sai Baba in the usual sitting posture (see the side picture).** The developer stopped developing the area. Soon, water started oozing out from the land. Immediately thereafter, Baba's Statue was put on a small wooden pallet and allowed to float in the pond by fixing the pallet to the bottom, at the same place. **This is a recent instance indicating the universal presence of Baba. Baba once again proves his Omnipresence; the New Zealand Sai Sansthan considers this event as a good augury for their plans of building Sai Baba's Temple in Auckland.**

Another instance of Baba's presence is felt in the smallest coral island: With the increasing global followership of Sri Shirdi Sai Baba, **Niue Island country, located in the south pacific ocean**, issued on **Friday, 31st July, 2015 a silver coin on the auspicious occasion of Guru Purnima day. "This is the first ever official legal tender coin issued by any country in the world on Sri Sai Baba.** The coin is minted by Helvetic Mint of **Switzerland with Swiss hallmark and is made of pure silver**," Ravi Sevak of Sevak Hobby organization told reporters in Kolkata. In association with numismatic Alok Goyal who runs coins-n-coins.com, Sevak has the sole selling rights for the coins, weighing 1 Oz (31.1 grams), the collectors' edition coin is issued in limited 501 pieces for worldwide market. **One side of the coin has a coloured photograph of the saint in sitting posture while the other side features Queen Elizabeth II. Niue, one of the world's largest coral atolls, is approximately 1500 miles northeast of New Zealand and has a population of about 1400.**

I have referred the celebrated works of many authors on Sai Baba and mainly the books written by Pujyasri H.H. B.V. Narasimha Swamiji and several other articles and other sources. I acknowledge all

required by Baba. In certain cases, the material appeared on its own in my computer on few topics just before my compilation and after going through the material so appeared, **I have been convinced that it was beyond my capacity to present that article in that fashion-which was only possible with the Grace of Baba.**

The readers know that there are already a number of books, publications etc on Sai Baba and his teachings and miracles and some of the readers may be perhaps thinking that where is the need for another book like this on Sai Baba. **For this I feel that the life of Sai Baba is so wide and deep as the unfathomable ocean itself and the miracles are so many which are not available at a particular place and I feel that anything that is again and again written only represents an iota of the life history of Baba and his miracles and hence this book describes a very small segment of Baba's life. It cannot therefore be construed that all the miracles of Baba have been covered in this book of articles. In my opinion, I feel that any single book cannot cover all the miracles and so is this book.** I have a strong feeling that all the miracles that took place, were not fully recorded due to a variety of reasons, some of them due to non availability of the recording people at the time of happening of the miracles, some devotees who had considered the miracles happened to them as their personal matter and were therefore not willing to share their experiences with others and some such other reasons.

I am tempted to express **my view as regards the level of my information about Baba which represents only an iota of the information about Baba's life, and forced to say that the more you delve into the area to know much more about Baba, the greater is the exposure of your ignorance about Baba. The area of his control, his influence and the extent of his operations extending beyond this world, as expressed by Narke, staunch devotee of Baba, are so vast that it is really difficult, in my opinion, for anyone to know, even by continuous and strenuous efforts, anything beyond a small portion of information about Baba.** In this connection, **I am reminded of the apt observation of Ankita Bhakta, Ms.Vinny Chitluri who wrote several books and articles on Baba and who said that "the more she learned about Him, the more ignorant she was". This is amply true in my case and perhaps with other writers also.**

While collecting the information, **the utterances of Baba and the statements of the devotees have not been reproduced as verbatim of the originals except in a very few instances where the cliched phrases have been reproduced as they are, in a very few selected instances, for the sake of conveying the original massage effectively.**

The events narrated in this book of articles, **make an attempt to present the same as near the originals as possible, covering the entire gamut of Baba's life history, to the extent possible, but in a concise way.** I hope that the readers will condone any errors that might have crept in this compilation and request them to bring to the notice of the compiler, such errors, if any with relevant proof for necessary correction in future. While every attempt has been made to collect the details accurately, the compiler is not responsible for the correctness of the details. Any review/comments/suggestions to improve the contents in the articles are welcome for initiating any suitable rectification/modification/addition. The **compiler has brought out the article with expressions of his own. The compiler was only an instrument which Baba used to compile this book of articles. Hence any credit arising out of this book goes to the guidance of Baba and the blame, if any, in not presenting the material in its more proper way, comes to the compiler.** The book of articles describes information and instances **as perceived by the compiler to the best of his knowledge and experiences conditioned, by his references to a plethora of books, magazines, various articles and the like.** The reading of the book/articles may be beneficial depending on one's own stage of spiritual interest and development. The readers may therefore use the material in the book for their information/welfare **at their own discretion and the compiler is in no way responsible whatsoever in this regard.**

ACKNOWLEDGEMENTS

I have referred several books, magazines, articles and other writings in English and other languages, written by the authors concerned, for the purpose of ascertaining the facts, ideas, events, settings and cliched language and for gathering and compiling information about Sai Baba and his devotees majority of whom had the opportunity of having seen Baba in Shirdi. The following books and the writings have been referred for these facts and events. Special mention requires to be made about the books and writings of Pujyasri H.H. B.V. Narasimha Swamiji who made a wonderful research by meeting in person the close devotees of Baba who saw Baba and who were alive then. I have largely relied on his writings for the purpose of compiling and writing these articles. I express my thanks to all the authors of the said books, the Institutions under whose aegis the books/magazines were published and also other publishers of other articles. I have derived lot of invaluable guidance from the writings of Pujyasri H.H. B.V. Narasimha Swamiji. The articles compiled, are placed in my blog for wider publicity.

I express my deep sense of gratitude and offer my countless salutations to Baba who had inspired me to exhaustively study the writings of several important authors and compilers, besides the following books/magazines/other writings, before undertaking this venture.

1) Shri Annasaheb Dabholkar's 'Shri Sai Satcharita'
2) Publications under the aegis of Shirdi Saibaba Sansthan
3) Shri Nagesh Vasudev Gunaji
4) Shri Basavaraj Gunaki
5) Diaries of Dixit & Khaparde
6) Shri B.V. Narasimha Swamiji's several books
7) Saileela Magazines
8) Shri B.V. Dev's articles
9) Madam Vinny Chitluri's books
10) Articles by Lt.Col.M.B.Nimbalkar
11) Articles in the website of Shirdi Sai Trust, Chennai
12) Other innumerable books/articles either in English or in other languages.
13) Translated articles in English by Mrs.Mugdha Sudhir Divadkar
14) Books written by Sri C.B.Satpathy and Sri A.R.Nanda

I also appreciate the efforts of all my children who have assisted me in compiling, recasting and rearranging the paragraphs concerning the events in a chronological order in the articles and for the orderly presentation of the photos of the devotees of Baba and I acknowledge their assistance in making this book of articles a reality.

MAY BABA BLESS US ALL

Compiler's name
Sai Pracharak
B.Janardhana Rao
BANGALORE-560068.
India.

Posted 24th August 2013 by BJR

Labels: Preface

BJR July 29, 2013 at 9:32 AM

Hello Sir/Sri Satish Kumar, Thank you for your perusal of the article(s) & your valued comment. I am still a novice in knowing about Baba though I am on this project for the last two years. Pl inform your email Id for sharing further information about Baba. Regards. B.J.Rao.

Reply

Anonymous October 6, 2014 at 10:54 PM

Hi Mr.BJ Rao, Your Blog is very informative. You have taken lot of efforts in capturing many details about the great devotees of SriSaiBaba and even the pictures of HIS initmate devotees. May Saibaba bless you and your family.
-Kedar

Reply

Replies

BJR October 8, 2014 at 2:41 PM

Mr.Kedar, Thank you for your kind views. All these have happened with Baba's Grace only. B.J.Rao.

Reply

Sai's October 11, 2014 at 11:26 AM

Excellent sir. Kindly share your phone number to my mail id csaibaba@gmail.com or csaibaba@srisaitv.com.

Reply

BJR October 13, 2014 at 7:16 PM

Hello Sir, Thank you for your views. You can contact me at: bjrao11@yahoo.com. Sai Ram. B.J.Rao.

Reply

diamondvijay March 6, 2015 at 11:34 PM

It's really excellent sairam. I want baba stationeries like pen, letter pad, note, account book, and all with photos of baba

Reply

sairam2all April 9, 2015 at 7:45 PM

Dear BJR Sahib,

Many many thanks for compiling all the information; truly wonderful and congratulations to you as Baba chose you for this difficult task.

May Sai keep blessing us all.

Sri SatChit Anand Satguru Sainath Maharaj ki Jai!

https://knowmoreaboutshirdisai.wordpress.com/

Reply

BJR March 31, 2016 at 1:50 PM

Sri Chiranjeevi Sir,It is Baba's Grace that helped me compile the articles as already expressed. I am staying in BTM 1st Stage and you can, if you want, contact me at bjrao11@yahoo.com. Thanks, Sai Ram, B.J.Rao.

Reply

Anonymous April 13, 2016 at 1:19 PM

This is beautiful and informative post. I like this post a lot. Thanks for sharing this post with us. hotels in shirdi

Reply

Romi Sharma September 4, 2016 at 9:31 PM

i am big fan of sai baba you can visit this site for Sai Baba

Reply

శ్రీ శిరిడీ సాయి దివ్య జ్ఞానామృతం November 1, 2016 at 2:01 PM

Dear Sai Devotees. Recently I have launched a new blog in Telugu, dedicated to the teachings and experiences with Shri Sai Baba of shirdi. The same can be reached at www.chsairutvik.blogspot.in

Request all to read the blog and offer your valuable feedback and suggestions.

Reply

Kottai Muthu December 21, 2017 at 6:28 PM

We are specialised for Shirdi package from Chennai by Flight / Air. We also do Packages for Shirdi from Chennai, Trichy, Coimbatore, Erode, Bangalore (Bengaluru), Salem, Madurai and throughout Tamilnadu. Our Cheap Packages from Chennai to Shirdi by flight and Coimbatore to Shirdi tour by Flight / Air / Train / Bus are Specialy designed for Senior Citizens and Parents carrying Infants.

We are operators for Shirdi Tour from Bangalore by Flight. Our Flight Tour Packages from Bangalore departs every Friday.

We also arrange for separate family / friends group and customized trips at an un beatable costs chennai to shirdi flight package

Reply

Uber Cab India June 5, 2018 at 3:55 PM

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Reply

Riya February 2, 2019 at 1:22 PM

Really awesome blog. Your blog is really useful for traders. Get best trading tips by Money Market Manthan and increase your profit.
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Reply

Anonymous September 28, 2019 at 3:13 PM

Dear sir i am reading SAI SATCHARITRA and that's a divine book and i have my own experiences only after continuously reading the book but one or two instances iam not sure specially wrestling with tamboli but after reading your blogs these things also clear and also came to know the proper understanding how baba blessed their ardent devotees and the way off his teachings differently applied to different devotees accordingly of there nature thanks for what ever you provided us as we SAI devotees always thirsty for such baba leelas, now i came to know how miraculously i got into your blog now i can say after reading it that's only baba will that i read and try to understand .AUM SAI RAM

Reply

Replies

Anonymous September 28, 2019 at 3:15 PM

Sandeep Rai i forget to write my name

Vamsi February 20, 2021 at 7:05 AM

This comment has been removed by the author.

Vamsi February 20, 2021 at 7:07 AM

Thank you for your valued comment Sandeep.
On behalf of all my Dad's readers of this blog, I pray Sai Baba to bestow eternal peace to my Dad's soul. May he rest in peace.

Reply

Vimlesh Tailor May 25, 2020 at 2:59 PM

Sai Baba Good Morning Whatsapp Status | 50 Photos & Images Sai Baba | 250 HD Sai baba good morning whatsapp status images & Mobile Wallpapers | Sathya Sai Baba Shubh Guruwar Status Images | Sai Baba wallpapers in HD |
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Dixit,"Tell him to be fearless. Why should he suffer for ten births? In ten days he can work out the sufferings and consequences of his past Karma." Accordingly Baba removed his karma & cured him in ten days.)

One Dr. Chidambaram Pillay was an intimate Bhakta of Baba. Doctor Pillay was a close and intimate devotee of Baba. He loved Baba much and even Baba would inquire about him very lovingly and used to call him Bhau (brother). Morning and evening Bhau's place was near the hand railing, on which Baba used to rest his left arm while sitting in the Mosque (Dwarkamai [http://alpesh-mynotebook.blogspot.com/2007/01/masjid-mai-or-dwarkamai.html]). There were lots of mutual exchanges of ideas between Baba and Bhau. While smoking a chillum, Bhau had to be there. **Bhau's presence was imperative always and was needed while taking decisions in any matter. Baba talked with him off and on and consulted him in all matters.**

Baba used to take on himself much suffering on behalf of his devotees who were passing through inevitable karma due to their actions in earlier lives. **This Pillay suffered once very badly from guinea-worms.** He said to Kakasaheb Dixit, "The pain is most excruciating and unbearable. I prefer death to it. This pain, I know, is for repaying past Karma, but go to Baba and tell Him to stop the pain and transfer the working of my past Karma to ten future births of mine." Mr. Dixit went to Baba and told him his request. **Then Baba, being moved by his request, said to Dixit,"Tell him to be fearless. Why should he suffer for ten births? In ten days he can work out the sufferings and consequences of his past Karma.** While I am here to give him temporal and spiritual welfare, why should he pray for death? Bring him here on somebody's back and let us work and finish his sufferings once for all".The doctor was brought in that condition and was seated on Baba's right side, where Fakir Baba always sat. Baba gave him [http://lh4.ggpht.com/-Yy52fLbOymo/UhiyML6TQBI/AAAAAAAAAd0/js6O0oocjg8/s1600-h/image%25255B5%25255D.png] his bolster and said, "Lie calmly here and be at ease. The true remedy is, that the result of past actions has to be suffered and got over. Our Karma is the cause of our happiness and sorrow; therefore put up with whatever comes to you. Allah (God) is the sole Dispenser and Protector, always think of Him. He will take care of you. Surrender to His feet with body, mind, wealth and speech, i.e. completely and then see what He does." Dr. Pillay said in return that Nanasaheb had put a bandage over the leg, but Dr.Pillay found no relief. "Nana is a fool," replied Baba. "Take off that bandage or else you will die. **Now a crow will come and peck you, and then you will recover.**" While this conversation was going on, one Abdul, who always cleaned the masjid and trimmed the lamps, turned up in the masjid. While Abdul was attending to his work of trimming, his foot accidentally fell upon the stretched leg of Dr. Pillay. The leg was already swollen and when Abdul's foot fell upon it and pressed it, all the seven guinea-worms were squeezed out at once. The pain at once became unbearable and Dr. Pillay bawled out loudly. After some time, he calmed down and began to sing and cry alternately. **Then Pillay enquired when the crow was coming for pecking. Baba said, "Did you not see the crow? He won't come again. Abdul was the crow.** Now go and rest yourself in the Wada and you will be soon all right." By application of the udi and by taking it in the stomach with water, and without taking any other treatment or medicine, **the disease was completely cured in ten days as promised by Baba.**

Late Shri Dr. Pillay

Baba's life was replete with several instances where Baba Himself took over the illness/suffering of the devotees and reduced or eliminated the karma of the devotees and in

The compiler has written the article under Saibaba's afflatus-divine inspiration after referring to. Dynamic Views theme. Powered by Blogger.

Once some big dogs were running away when chased by a small white dog which was a rabid and big dogs were afraid of its bite. Some people in the village armed with sticks in their hands, went after the small white dog and wanted to kill it. The small white dog ran up the steps of the masjid and stood behind Baba, seeking protection and the chasing people were afraid of entering into the masjid. Seeing all these happenings, Baba abused them vigorously as they did not have any sympathy for a poor dumb creature. They expressed that the dog was mad and that it should be killed. **Dr.Pillay and Jayker, another staunch devotee, were in the masjid, sitting very near Baba and the dog, and they also knew that the dog was mad and felt internally that both of them were in danger.** But finally the men went away and the dog was saved. **Then both felt that Baba was so generous that he cured the dog and saved its life. How merciful was Baba. Even animals and creatures also knew that Baba would protect them as he was God.** This miraculous incident had happened during May, 1917.

Jayker, and Dr.Pillay, were initially moving with Nanavalli who also once beat Dr.Pillay. Then Baba warned Nanavalli and cautioned both of them not to move with Nanavalli.

Once Dr.Pillay, Bapu Saheb Buti, Kaka Saheb Dixit, and Tatya got together for dinner at Radhakrishnamai's house. At that time, Tatya openly narrated his own experience regarding Radhakrishnamai. He said that once he had some conflict of opinion with Radhakrishnamai, at that time her anger was at its height. After that he went to his farm and got busy in his farm work. But he observed that some stones came flying from somewhere and started hitting him on his legs but could not understand and find out who was throwing the stones at him. At last he realized that this work must be at the instance of Radhakrishnamai only.

Dr.Pillay was consulting Baba on several matters. He got settled in Shirdi and was also doing service to the residents in the village. On one occasion Booty had an attack of cholera, and suffered from severe thirst. Dr. Pillai tried all sorts of medicines which could not give him any relief. Then he went to Baba and consulted Baba as to what he should drink to allay his thirst and also asked for the remedy for curing the attack of cholera. Baba prescribed an infusion of almonds, walnuts, pistachio (dry fruit), boiled in milk with sugar. **Normally this would be considered as something which would aggravate the illness by any doctor or physician, but Booty obeyed Baba's orders strictly and drank the infusion so prepared and his illness was cured immediately. This was quite strange and this became a miracle—**as it was Baba's desire which cured him and not by the drinking of the infusion.

Upasani Baba, while forgetting the glorious future promised by Baba, felt that he would soon die in 1912-13 in Shirdi and with this feeling he told Dr.Pillay that he was being tortured like a dumb brute. **Dr.Pillay was close to Upasani Baba who used to vent his feelings to the doctor.** On another occasion, when Upasani Baba was in Shirdi, he was starving without food almost for about a year during 1913-14. His body was sturdy and even when he was starving, his bodily frame did not shrink but he lost considerable weight. And even at that time also, he was capable of drawing stone rollers on the road. **Dr.Pillay used to examine his pulse rate at that time and found it at 40 per minute in April 1913 before starving and at 20 per minute in July, 1913 during the course of starving.** Even during that time also, he was capable of doing any hard labour work. **Such was his energy that was provided by Baba's Grace.** Baba also indicated that Upasani Baba was reaching the highest point in the spiritual achievement during July-August, 1913. However, Upasani Baba decided to leave Shirdi stealthily with the help from Dr Pillay and Ganapat Rao of Shinde even without completing the 4 year novitiate period in Shirdi under the direction of Baba. Having left Shirdi, Upasani Baba visited Shinde, Nagpur, Kharagpur and several other places of pilgrimage.

Thus Dr.Pillay was treating the devotees and other general public by giving medicines and at that time the general public was moving as a team under the Divine Leadership of Baba.

to know these details precisely for want of historical details in certain instances despite a serious attempt to collect them. The information compiled in this article is based on the compiler's best knowledge gathered from several sources and the compiler has brought the article with expressions of his own. The readers can use the material for their information/welfare at their discretion and the compiler is not responsible in any manner whatsoever in this regard. While every attempt has been made to collect the details accurately, the compiler is not responsible for the correctness of the details. The compiler also appreciates his children who have helped him in the compilation / sequencing and the chronological arrangements of the incidents. The article is not meant for any commercial use. There is no copy right for this article and this article is placed in the public domain for wider publicity. Any review/comments/suggestions to improve the contents in the article are welcome for initiating any suitable rectification/modification/addition.

MAY BABA BLESS US ALL

Compiler's name
Bondada Janardhana Rao
Sai Pracharak
BANGALORE-560068.
India.

Posted 24th August 2013 by BJR

Labels: Profiles of Devotees of Sai Baba

2 View comments

Anonymous April 13, 2014 at 6:21 PM

I have seen your blog its very nice, well design and very informatics, I am Also Travel Agent - LookIndiaHotel.com have lots of holiday tour packages &
Hotels in India, Hotel Booking at very economical pricing that gives you all facilities to travel having comfort and care. In our tour packages you get railway or airplane ticket bookings,
About Shirdi Tourist places, Shirdi Hotels, Shirdi Tourism sightseeing, meals bed tea, also holidays packages etc
Hotels in Shirdi, Shirdi Hotel Booking
Best Deals
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Reply

Ankita Singh March 11, 2019 at 1:48 PM

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Publish Preview

7th July 2013 SWAMI KESAVAIAHJI

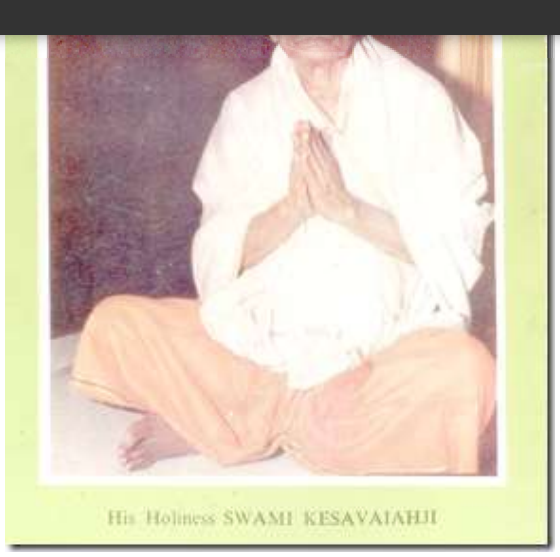
SWAMI KESAVAIAHJI

(Kesavaiah entered suddenly a different phase in his life and was not attracted to spiritual discipline and there was no spiritual urge in him in about 1939. He even went to the extent of questioning how God could be dwelling in stone-idols. He preferred charity to the poor, to temple worship. After worshipping Lord Subrahmanya at Palani, he then realised that idols in temples were not mere stones but were the true manifestations of the Lord Himself. One night Baba appeared in his dream for a few minutes and then onwards, he became a staunch devotee of Baba.)

Sri Kesavaiah was born on 1st of July, 1899 as the second of the four children to a Vaishnavaite couple, Sri Balaiah and Smt. Sanjeevamma who were devoted to Lord Sri Rama. **He was born on Sravana Bahula Amavasya day and the traditional belief at that time was that such a boy born on that day would either become a sadhu or a thief** and consequently his parents were anxious. **During his childhood, young Kesavaiah was brought up in a religious atmosphere with the daily reading of the *Mahabharata*, the *Ramayana* and the*Bhagavata*.** The family lived at Pamidi in Andhra Pradesh on the banks of the sacred river Pennar which was sanctified in the past by the presence of several great saints and homas performed by saints and there are several ancient temples in and around that place. However, some astrologers predicted and assured the agitated parents that their son would surely become a great sadhu. Over a period of time, his parents observed that **young Keshavaiah started showing signs of affinity towards religious matters** and with this development, his parents started feeling happy. Even during his younger age, he used to spend several hours in rapt meditation in the nearby temples. [http://lh4.ggpht.com/-MLeprDDFxy0/UdlstZwx-tI/AAAAAAAAAcs/1z8PPPRw-d4/s1600-h/Image%252520006%25255B8%25255D.png]

While at the middle school where he was studying, he was drawn to his teacher by name Lekklar with whom he spent lot of time and **stood first in the Bible classes**, after having learnt about Jesus Christ. **Even at his younger age, he was blessed with a divine vision of Jesus Christ. Similarly he was also attracted to a Muslim who used to tell him about Prophet Mohammad and his teachings. After some time, he was also lucky to have the vision of Prophet Mohammad.** He did not evince much interest in playing with other boys. He was avoiding chit chatting and other gossip. He was also not particular of going after sweets and other daintees. He was totally a different child right from his childhood.

prominently in India, he hinted at **his prophecy that the Congress Party would rule India for a long time.**



During Oct, 1918, when Sri Sai Baba shed his mortal coil and went into Mahasamadhi, about that time he and his mother Sanjeevamma were both unwell. And on that day his mother passed away. Strangely enough there was a wild rumour in the village that Kesavaiah had passed away. **From that day onwards Kesavaiah's health rapidly improved tremendously.**

After completing his high school studies at Ananthapur, Kesavaiah joined as a clerk in the District Registar's Office at Anantapur in 1923, and within a year, he was married to a girl named Govindamma. After ten years, **he was promoted as the Sub-Regisitrar in 1933. As an official, he had won the respect of everyone by his honesty and competence. He was against uttering any lie and did not utter a lie. He was against accepting any bribe. He was known for his honesty and fearlessness. At the same time, he was also equally kind and sympathetic in his duties towards the poor.**

He entered suddenly a different phase in his life and was not attracted to spiritual discipline. There was no spiritual urge in him in about 1939. He looked fully westernized in his dress, habits and ideas as any other young man of his age at that time. **He even went to the extent of questioning how God could be dwelling in stone-idols.** He was also against offering of coconuts in temples as he felt that it would be of no use. **He also felt that the money that was used in performing religious rituals, could be better used for the welfare of the poor. Thus he became a non believer in temple worship and idolatry.** He preferred charity to the poor, to temple worship. That was his philosophy and mental outlook at that time.

Such people were suddenly drawn to spiritual matters in unexpected circumstances. In later part in 1939, his elder daughter was seriously unwell. His well wishers advised him to go on a pilgrimage and visit some temples. Accordingly, **he started on his pilgrimage commencing from holy Rameswaram in the South. He visited the temples at Rameswaram, Srirangam, Madurai and Kanchi and there was no change in his outlook** except that he was attracted by the sculpture and architecture of the temples. **He next visited the temple of Lord Subrahmanya at Palani which brought about some radical change in his outlook, bringing him towards spiritual matters.**

After worshipping Lord Subrahmanya at Palani, he closed his eyes and bowed to the deity with unswerving devotion. On opening the eyes, **he saw a flood of divine light in the place of and also around the idol and was thrilled and impressed by the flood of divine light.** He had derived lot of ecstasy due to the sight of the flood light around the idol. At the height of his ecstasy, he lost all his consciousness for some time. After some time, he felt extremely weak. Later when he visited again Rameswaram, he experienced at that time, ecstasy when he looked at the idol of Lord Ramalingeswara.

He then realized that the **idols in temples were not mere stones but were the true manifestations of the Lord Himself.** These two mystic ecstatic experiences opened up the dormant mystic power in him.

With passage of time, it looked as though **he was endowed with some mystic powers which would enable him to clearly see any body's past, present and future on seeing any one.** But whenever on seeing any person, if he happened to visualize his bad future, he could not control himself but used

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time from Sri M.Malli Reddy, a famous lawyer in Anantapur in Andhra Pradesh. Sri Malli Reddy used to visit frequently Dharmavaram where Kesavaiah was working and both knew each other very well. **Sri Malli Reddy was a devotee of Sri Sai Baba since a long time and knew Kesavaiah from 1930.** But somehow, there was no occasion for Sri Malli Reddy to raise the topic about the greatness of Baba and inform Kesavaiah about Baba, his mission and miracles. In 1939, one day Kesavaiah accompanied Sri Malli Reddy to the railway station to see him off and was telling Sri Malli Reddy about his innumerable problems till the departure of the train. Sri Malli Reddy then **suggested suddenly to Kesavaiah to visit Shirdi, pray to Baba and start worshipping Baba for getting all his problems solved.** In those days Baba's greatness was not so well known in all parts of the country and Kesavaiah himself had never heard of him earlier.

But ever since he heard the name of Baba he went on thinking who that Baba was. **He and his wife decided to worship Baba's picture. That night Baba appeared in his dream for a few minutes.** The next day when he was still thinking of writing for a picture of Baba, **he received a Baba's photo surprisingly from the Sai Baba Sansthan, Shirdi. And after two days he also received a packet of udi. How could the Sansthan know about Kesavaiah and his address. How could they send him the photo and udi too. It was too short a time for Sri Malli Reddy to have written to the Sansthan on his behalf for this purpose. So he felt that undoubtedly this was the miracle of Baba.**

The next day, when he was putting on his usual western dress before going to his office, Kesavaiah heard a mysterious voice, "Why all this show for you?" This brought about a strong transformation in him and he immediately **switched over to the use of the traditional dhoti dress.** All his colleagues in the office wondered at the sudden transformation in his dress.

About this time he again met Sri Malli Reddy who was pleasantly surprised to hear about Kesavaiah's dream experience. He said, "You are blessed indeed. Not every one can have the darshan of Baba even in a dream. Undoubtedly you must have been his devotee in your previous life." **Henceforth Kesavaiah started worshipping Baba with utmost devotion. Within a short time all his troubles got solved and vanished, perhaps with Baba's Grace.**

In April, 1941, he came to Penukonda in Andhra Pradesh on transfer. Besides his daily puja to Baba, he used to perform special puja to Baba on every Thursday and at the puja time on Thursdays, large crowds were assembling for seeking help from Baba through him. He acquired marvelous powers with Baba's Grace and used to foretell events with mathematical accuracy and cure their diseases. **He was having Baba's picture only in his puja room and used to look at the photo of Baba before telling all this information. He was so popular during that time that he was getting several letters from far off people, explaining their problems and requesting for solutions through Baba's Grace. He used to keep all such letters before Baba's photo and thereafter he was sending replies to all such people. It is gathered that he had received as many as 2000 letters from different people within a period of about 16 months and that all such letters were replied by him promptly, indicating solutions to their problems.** In view of all these developments, **he was being addressed as Samiji Kesavaiah or Swami Kesavaiahji.**

There were many other remarkable experiences he had. When he visited Shirdi in 1943 he had a wish to go to Pandharpur. He cast chits to know Baba's views in the matter. As the response was in the affirmative, he proceeded on his journey. **A stranger met him at Dhond and accompanied him to Pandharpur and took him to a choultry in a tonga. He even paid for the conveyance. After making all the necessary arrangements, he said to Kesavaiahji, "Whenever you think of me I shall come to you." And then he went away. It is not necessary to tell that Baba only came to him in the shape of a stranger.**

In 1948, Kesavaiahji was instrumental in getting a temple constructed for Sai Baba in

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calmly, looking at the Baba's picture with unswerving devotion. On 29th April, 1949, in the morning, Kesavaiahji clearly saw in a vision that the attendants of Death were entering his room. **With courage, he said to them, "You may take me away after securing the permission of Sai Baba!" Immediately Baba appeared before him and drove them out.** Thereafter Kesavaiahji's condition rapidly improved. **Dr. Veera Reddy who was regularly treating him, had remarkable experience at Kesavaiahji's unexpected sudden recovery and he also started developing faith in Baba. Thus he recovered very well with Baba's Grace.**

From 1949 onwards, he used to perform on every Thursday puja to Baba in "Sai Nilayam" in Shenoy Nagar in Chennai. Over a period of time, several devotees used to visit "Sai Nilayam" and he was offering to them Baba's udhi received from Shirdi for their welfare. Kesavaiahji used to touch the forehead of each person and apply udhi there simultaneously blessing each one of them and this process resulted in mystically solving their problems. **B.V.Narasimha Swamiji also appreciated Kesavaiahji's service to the devotees in predicting the coming events accurately and offering solutions for their problems. Over a period of time, Kesavaiahji had acquired some spiritual powers and siddhis. He visited Shirdi as many as 73 times.** In spite of all these developments, **he was simple and unostentatious in his approach.** By being a Grihastha, a family man, **he practiced and demonstrated that it was possible to receive Baba's Grace and become a Swamiji who could help people to tide over their problems.**

In due course, "Sai Nilayam" in Shenoy Nagar became an important spiritual centre. During 1959, Sri Sai Baba Bhaktha Samajam came into existence and became a registered body with Swamiji as the Founder-President. **In March, 1975, Sai Baba Mandir with meditation hall along with magnificent edifice was inaugurated in Shenoy Nagar. He also inaugurated several new Sai Baba temples in several places in Andhra Pradesh and also started Sai Baba Samajams at other places outside Chennai.**

As days passed, devotees started flocking to Kesavaiahji for succour and he was the medium through whom Baba's Grace passed to them. Nearly seven years after his miraculous experience, Kesavaiahji started sharing the illness of his devotees in curing them. Kesavaiahji had many mystic visions in which Baba blessed him. In one of these visions, Baba gave him holy water and in another, Baba blessed him by keeping his hands on Kesavaiahji's head. Baba several times indicated in advance the coming dangers to him and helped him in tiding over the dangers.

He wrote several articles on Baba and about his philosophy to several magazines. Thus he was propagating about Baba and was also assisting several people in attaining spiritual enlightenment. **He did service like that for such a long period of about 40 years.**

Today, **as a monument of Baba's Grace, a magnificent Sai Baba Temple had taken shape at Shenoynagar in Chennai.** Swami Kesavaiahji inaugurated The Sai Mandir at Vidya nagar on March 12, 1981. After serving Baba relentlessly, he later attained mahasamadhi on 7th August, 1981. **Blessed was his soul.**

The compiler has written the article under Saibaba's afflatus-divine inspiration after referring to the universally available material traceable to several common sources existing everywhere containing facts, ideas and incidents about Saibaba and the compiler expresses thanks to the writers concerned in this regard. An attempt has been made in this article to collect the information about the years of happening of certain important events and of miracles, in a chronological order but it is really difficult to know these details precisely for want of historical details in certain instances despite a serious attempt to collect them. The information compiled in this article is based on the compiler's best knowledge gathered from several sources and the compiler has brought out the article with expressions of his own. The readers can use the material for their information/welfare at their discretion and the compiler is not responsible in any manner whatsoever in this regard. While every

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Posted 7th July 2013 by BJR

Labels: Profiles of Devotees of Sai Baba

3 View comments

Pallavi Raghuram July 6, 2014 at 2:48 AM

Thanks for the great article om Sai ram

Reply

Replies

BJR July 10, 2014 at 6:49 PM

Hello, The article and other articles have been compiled with the Grace of Sai Baba only and the credit goes to Him. Sai Ram. B.J.Rao.

Reply

Gina March 28, 2019 at 1:28 PM

I cannot describe how much I am enjoying this blog .The writer must be really a great soul .I have tried to read about Baba many times but it is this blog that is giving me true insight .

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25th June 2013 ACHARYA EKKIRALA BHARADWAJA

the greatest scholars and philosophers of the modern times. He researched in the area of Spiritual Science as well as the Physical Science of the modern age in an attempt to know the purpose of the "life" in the world. He was initially an Explorer, then a Scholar and finally became an Enlightened One in Spiritual matters. Over a period of time, he became a Guru.)

Acharya Ekkirala.Bharadwaja was born on 30th October 1938. He was the youngest of the four sons to a great Vedic scholar during that time, Sri Ekkirala Ananthacharya and Smt. Venkata Lakshmi. He was born in a small town, Bapatla in Andhra Pradesh. His father was also an ayurvedic physician. His father wrote the book in English, "The Vision of Aryan Glory" (published in 1938). This book was prescribed as Indology course/subject for three years study in the University of Hamburg, Germany. **His father was highly learned in the ancient Hindu Scriptures, the Vedas and the Upanishads.**

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Everyday his father used to clarify, to several people, various doubts they had regarding intricate and subtle questions on the Vedas. But young Bharadwaja appeared to be indifferent to such clarifications. Once he was heckled by others for being indifferent by sitting outside, while others were crowding inside to hear his father's clarifications. **Bharadwaja had got good intuition and was aware of several religious aspects even during his younger age.** He evinced lot of interest in cricket and was an adept in the game.

His mother died when he was just four years old and he grew up under the care of his father. He had shown his genius attributes from his childhood. During his childhood, loss of his beloved brother's son had made him think seriously about the purpose of life and God. **After five years of rigorous thought process, he suddenly experienced surprisingly a state of complete awareness where he got answers for all his questions.**

He became a post graduate in English Literature and **got selected for the Indian Administrative Service (IAS), which is a highly respected service in the society. He joined the service.** But because of his inner urge and commitment to religious and spiritual pursuits, **he left the service and took up a position as Lecturer in English literature so that he could be in a better position to spend more time for his pursuits and also in spreading Shirdi Sai Baba's philosophy and his teachings.**

He happened to see *Amma* (meaning Mother, a saintly woman) in Jillellamudi near Bapatla in 1963 while he was working as a Lecturer in English in Vivekavardhini College in Hyderabad. His friends were regular visitors to Jillellamudi and he also visited *Amma*. He also stayed with *Amma*for longer periods and studied the life of *Amma*and also held extensive discussions with *Amma*on several philosophical matters.

Thereafter he devoted himself to a lifetime intensive research into the life and philosophy of Baba. Similarly he spent considerable time in doing research on the lives and teachings of several other saints also. For this purpose, he travelled extensively and also personally contacted many of the then living saints and the devotees of Sai Baba. He also studied other religions with an analytical eye. Like many other great men, he also felt the need of a Sadguru to seek direction towards the spiritual path. **The culmination of all these efforts is the result of a series of books which he wrote on Shirdi Sai Baba. He also wrote books on other saints.** He wrote a book in English, "Sai Baba, The

righteous and peaceful life to make the lives memorable.

After some years, he accompanied his brother to Shirdi and experienced ecstasy before Shirdi Sai Baba's Statue. Right from his childhood, he was attracted towards saints and their lives. In regard to spiritual matters, he used to explain, about the saints, to the general public who were not in a position to identify them on their own.

He was, by nature, well prepared for taking up the ascetic life, but was forced to get married as he was convinced by the saints that even after marriage also spiritual pursuits could be continued. He married Ms. Alivelumanga. He had endeavoured substantially in preparing the life history of Shirdi Sai Baba and wrote several other notable books on spiritual matters. He counted on the excellent support of his wife Smt. Alivelumanga, and restlessly worked in the task of preaching the general public about Baba and his mission for the welfare of one and all.

He was one of the greatest scholars and philosophers of the modern times. He researched in the area of Spiritual Science as well as the Physical Science of the modern age in an attempt to know the purpose of the "life" in the world. **Surprisingly, he came to know that Spiritual Science and Physical Science were not mutually exclusive of each other, but they would both guide towards the same goal, the existence of 'Viswa Chaitanya' or the "Universal Consciousness", which means, the oneness in all duality, which is the same as 'God '.** He understood this concept through his intensive research.

After a decade of intellectual research, he was converted by a profound spiritual experience he received at the Samadhi Mandir at Shirdi, by the Grace of Baba. This experience had changed the entire course of his life, towards spirituality and about his approach towards humanity. He was of the view and also got convinced that **Baba was the matchless saint, a Satguru in whom all Gods are subsumed** and that Baba's philosophy was a blend of all religions. Baba's philosophy and his teachings could give answer to all the present day problems and would also lead one and all to the spiritual progress.

Later he had built several temples for Sai Baba. He had also started initially a Sai Center in Ongole. **He wrote a book on Sai Baba in Telugu, " Sai Satcharitra" which is used by the devotees all over the entire State of Andhra Pradesh as a *Parayana* book.** He was a pioneer in regard to his efforts in making Shirdi Sai Baba known to several people every where, in general and in all parts mainly in Andhra Pradesh, in particular. He was affectionately called by his followers as *"Mastergaru"* in Telugu and became a well known personality. **Over a period of time, he became a Guru.**

He was also considered as one of the greatest explorers in spiritual matters during his times. **He was initially an Explorer, then a Scholar and finally became an Enlightened One in Spiritual matters.** In the process, he knew the purpose of life which he achieved. He would also help others achieve it. He knew the answer for all sorrows of life and also the ways to get rid of them. He knew the human goal and he knew how to reach it. Towards this end in view, he founded the Shirdi Sai Cultural Mission at Vidyanagar and Sai Baba Mission in Ongole. **He also founded a Telugu fortnightly (later became a monthly), by name, "Sai Baba" which continues to spread his messages, and is the main source of inspiration in the construction of several Sai Baba temples mainly in South India.**

He did continuous and effective propaganda in spreading the teachings of Baba among the general public. He lived and showed how to live a better and enlightened life. His life was a perfect reflection of Sai Baba's teachings in practice.

After a life of vibrant activity spreading the teachings of Baba among the people, **he attained Maha Samadhi on 12th April 1989. His samadhi mandir is in Ongole in Andhra Pradesh.**
(visible in the side picture). Though he had left his mortal coil, even now he would respond to the calls

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of his devotees. Presently, his work is being carried on by "Sri Master Universal Sai Trust & Acharya Bharadwaja Peace Foundation", Ongole, Andhra Pradesh. Acharya Bharadwaja Peace Foundation was started as a nonprofit and social service international spiritual organization, dedicated to serving the people in need, regardless of race and religion, founded with the divine blessings of Supreme Mother Pujyasri Alivelu Mangatayaru, the divine consort of Pujyasri Acharya Ekkirala Bharadwaja with the prime aim of continuing and spreading the mission originally started by Pujya Acharya for propagating the life and teachings of Sai Baba to every nook and corner of the world. Acharya Bharadwaja Peace Foundation is serving the people in need with Baba's loving care by giving spiritual uplift, providing free education, teaching poor children, feeding the poor, providing free medical aid to the needy and providing shelter for the old people.

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MAY BABA BLESS US ALL

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Posted 25th June 2013 by BJR

Labels: Profiles of Devotees of Sai Baba

Anonymous November 25, 2018 at 9:42 AM

Jai jai Sainadha

Reply

Sri Sairam Subhayatra September 18, 2020 at 5:08 PM

Interesting Article. We are Hoping that you will continue posting such an useful article having valid info like this.

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14th June 2013

RADHAKRISHNA SWAMIJI

RADHAKRISHNA SWAMIJI
(Sri Saipadananda)

(Narasimha Swamiji attained Mahasamadhi in1956 and on the same day, transferred all his Spiritual Powers to Radhakrishna Swamiji for continuing the same mission with added vigour. Thereafter Radhakrishna Swamiji was looking after All India Sai Samaj, Madras as President and also Thyagarajanagar Mandir, Bangalore. The holy Trinity-Sri Sai Baba, Sri Narasimha Swamiji, and Sri Radhakrishna Swamiji adoring the sanctum sanctorum in Thyagarajanagar, Bangalore are the source of peace, strength and bliss for all the visitors).

Sri Radhakrishna Swamiji was born in Poyyamani Village in Trichy District of Tamil Nadu on 15th April 1906. He was the fifth child of Sri Pudukkudi D. Venkatarama Aiyer and Smt. Lakshmi Ammal. Even as a child, young Radhakrishnan was brought up in a religious and spiritual atmosphere. He was always loving the beauty of nature. He began meeting sages and holy persons and visited temples far and near. He was fond of reading books on religious and spiritual matters and the **hagiographical books on saints** like **Raghavendra Swamy, Sadashiva Brahmendra, Chaithanya Mahaprabhu and other such books. He met Ramana Maharshi and Seshadri** [http://lh5.ggpht.com/-JNmo4AthzRk/Ubo9ssfQfFI/AAAAAAAAAbU/shSUSqUfU_w/s1600-h/image%25255B7%25255D.png]

He had the opportunity of visiting Jagadguru Shankaracharya of Kanchi Kamakoti Peetam and had met the Swamiji a number of times. He did not have much interest in school studies and discontinued them. **He was deeply involved in acquiring spiritual knowledge**. As he belonged to an affluent family, there was no need for him to search for a job and earn for his livelihood.

Kanchi Acharya had a great influence on Radhakrishnan's personality. When one of his brothers was in Poona, young Radhakrishnan stayed with him and made number of visits to several religious places. He continued his contacts with several sages for his spiritual pursuit. **While visiting some religious places around Poona and Bombay, he had seen some caves suitable for spiritual pursuit and stayed in one of the caves and did penance for 48 days and during that period he had the fortune of having darshan of Lord Dattatreya and was instructed by the Lord to remain in the world to fulfill his mission and also to help the mankind.**

Radhakrishnan came to Ooty in 1921 and he was there for the next 20 years. At the age of 21 years, he was under pressure by his family members to marry, though he was not very serious about marriage. But however, he yielded to family pressure and married Parvathi, a relative from his mother's side.

Later, he worked as a part time employee as a steward in the Race Club in Ooty. While working in the Race Club, he had to wear suitable dress and had to look smart consistent with the position. **While working there, he used to look as a stylish well dressed young man.** He was moving with senior European Officers in those days and the other high officials of the society and this resulted in his having many important friends.

He stayed with his elder brother. The two brothers used to go on long walks and had discussions on spiritual matters for hours together. He used to spend some time daily in the Shiva temple built by their family members along with his close relatives. **He used to identify himself with Radha and Krisha and Andal and assuming their roles he would dance in ecstasy during the Bhajan times.** He loved music very much and used to sing Thyagaraja and Purandhara Dasa Kirthans. He was also a lover of Astrology.

He was initiated into Datta Mantra by Narayana Maharaj of Bet in Ooty in 1927. He was a voracious reader and was visiting frequently the Theosophical Society at Adyar, Chennai. He used to practice meditation and **was reading regularly a Sanskrit book, "Mantra Mahodari" which was almost his constant companion in life.**

There was a deep Psychological Crisis in his life during 1936-42. He had even attempted to commit suicide while traveling in a train from Trichy to Madras. **As the train was crossing the Coleroon River near Chidambaram, he opened the door for the purpose of jumping into the river. But he felt immediately that someone was pulling him back. He looked back and immediately saw an old man with a headgear asking him not to do it as he had a mission in life to perform.** Later, he realized that it was Baba who pulled him back.

In 1942, he met Sri B.V. Narasimha Swamiji in unexpected circumstances and his search for the "Guru" came to an end at that point. He became a staunch devotee of Baba and later became a spiritual heir to Sri Narasimha Swamiji.

While in Madras, Radhakrishnan supervised the accounts of All India Sai Samaj and helped Sri Narasimha Swamiji in several ways. He was a man who never pushed himself up and was always in a low profile. **He avoided publicity and ostentation.** He was also not interested in talking about himself and never did he pose for any photograph. He visited some North Indian centres for

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Karnataka State. Radhakrishnan arrived in Bangalore in 1952 and found that there was a presence of Sai devotees in the Cantonment area and he set up his small office initially in Cantonment. Later he moved to N.R.Colony area and started staying in an upstairs room in a house near the bus stop. This room also became subsequently the home for Sai Spiritual Centre. Radhakrishnan lived for about seven years in the same accommodation until a permanent building for the Centre was constructed.

He was meeting his Guru in Bangalore during his infrequent visits. It was in 1953 Sri Narasimha Swamiji conferred on him the title, "**Saipadananda**". And Radhakrishnan became Radhakrishna Swamiji. That was the Guru's recognition of Radhkrishnan's unswerving devotion to Baba and sincere obedience to his Guru. In April, 1954, Radhakrishna Swamiji inaugurated Sri Ramanavami celebrations of the Sai Bhajan Group in South End Road, Basavangudi and **this was the starting point of Sai Spiritual Centre.** As regards his food, devotee-like people used to offer him meals and he was without food on several days. He used to visit Tumkur every Saturday for Sai prachar work.

At the inspiration of Baba, a retired official of the Mysore Government by name **Sri Domlur Krishna Murthy (Retd. Asst. Controller) had offered a plot of land measuring 1000 square yards in Thyagarajanagar in Bangalore for constructing a building for the purpose of propagating the teachings and mission of Sai Baba.** In 1961, the site held by Sri V. S. Sastry, in Trust was gifted to the Centre, on the auspicious day of Guru Poornima. **Through Baba's Grace, a Gujarati business man by name, Sri Bhai Patel met Radhakrishna Swamiji and helped financially in constructing the building structure.** Impressed by the activities of Sai Spiritual Centre under the able guidance of Radhakrishna Swamiji, Sri .Sastri, had also collected and raised some funds. Then Radhakrishna Swamiji had to speed up the foundation work for the prayer hall with two rooms. **Funds for constructing a building on the site voluntarily came from several devotees all over the country without any efforts.**

[http://2.bp.blogspot.com/-CZIcgMXL-KY/VC6nY6h26iI/AAAAAAAAAug/AAaIvYgU3f4/s1600/radhakrishnaswamiji%2Bphoto.bmp]

During 1965, formal opening of the building was done by Radhakrishna Swamiji. On 27th April, 1967 a magnificent life size colour portrait of Sri Sai Baba donated by Sri S. Doraiswamy was unveiled in the main hall by Smt. Saraswati Bai Giri in the presence of HE V. V. Giri, the then Governor of Karnataka State. "Sri Sai Spiritual Centre" was registered during 1979 under the Mysore Societies Registration Act. **An exquisite idol of Sri Radhakrishna donated by Sri Harshad Patel was installed in the premises by Radhakrishna Swamiji during 1972. During 1978 in the Silver Jubilee year of the Centre, the life size marble statue of Sri Sai Baba was installed on the 60th Mahasamadhi anniversary of Sri Sai Baba.**

Narasimha Swamiji attained Mahasamadhi on 19.10.1956 and on that Poornima Day, transferred all his Spiritual Powers to Radhakrishna Swamiji for continuing the same mission with added vigour. **From 1970 Radhakrishna Swamiji was looking after All India Sai Samaj, Madras as President and also Thyagarajanagar Mandir, Bangalore.** On the occasions of Gurupoornima, Mahasamadhi day and other important festival days, he used to shuttle between Madas and Bangalore on the same festive day in order to be present in both the Mandirs and for this purpose, he used to travel by car and by air. As President of All India Sai Samaj, Madras, **he was instrumental for opening of many Baba temples in and around Madras and also in Andhra Pradesh and Maharashtra.** An All India Sai Devotees Convention was held successfully under his leadership in Poona in 1978.

Swamiji was instrumental for the construction of Sri H.H. Narasimha Swamiji's cottage in the All India Sai Samaj premises, as a tribute and homage to Swamiji during his birth centenary year.

service about Baba by contacting the ankita devotees of Baba who were then living during 1936 and collected all their experiences with Baba by meeting them and published several books about Baba and was also instrumental in making several people across the country, familiar with Baba's life, mission and miracles. Sri Narasimha Swamiji went to the extent of learning Marathi in order to gain the first hand information about Baba by reading himself the original books in Marathi written on Baba.

After Bhajan or after the recitation of Sahasranama in the Mandir, there used to be a benediction every night which he composed during his visit to Dwaraka in Gujarat under the spell of a divine inspiration. The text of the benediction is given below.

May the wicked turn good;
May the good attain peace;
May the peaceful be freed from all bondage
May the liberated redeem others.
May everybody be happy;
May everybody be free from disease;
May everybody have good luck;
May none fall on evil days.
May everybody surmount difficulties;
May everybody have good fortune;
May everybody realize his ambitions;
May everybody rejoice everywhere.

Swamiji lived a full and active life. He was constantly travelling and propagating about Baba's mission. **He was in continuous communion with Baba and his actions were in response as a sequel to Baba's inspiration.** In one of his visits to Shirdi, **he was asked by Baba to live for some more years to complete the remaining portion of his mission for the welfare of the general public.**

Swamiji conducted Satsangh where Gita Parayana was recited daily in the Sai Spiritual Centre in Bangalore. He was also fond of reciting verses from the Gita and used to translate them for the benefit of the devotees. Swamiji also explained to the devotees about the Rama Mantra and its potency. Rama Mantra is called "Taraka" as its chanting would enable one to cross the barriers in life of sansara. There were several instances where Swamiji showered his Grace on his devotees. **His profile was low, but his bestowal of Grace on the devotees was very effective and powerful.**

Swamiji was waiting for "Uttarayana' auspicious days to leave his body and merge with Baba. January 14, 1980 was the day he had fixed for merging with Baba. On that day, he had joined devotees in chanting "Sri Vishnu Sahasra Namam" and, "Om Namo Narayanaya". He was conscious till the last moment and left his mortal coil in the night on 14th Jan, 1980. He was cremated the next day with full honours amidst chanting of Vedic Hymns.

Devotees of Swamiji had experienced his Grace, spiritually and temporally. The devotees continue to receive them even after he left his mortal coil. Although he is not present in flesh and blood, his devotees have felt his spiritual presence and his guidance, in times of distress and need. Swamiji appeared in the dreams of many devotees, advising them on their problems and encouraging them spiritually. His guiding hand and loving eyes hover over every home of his devotees reminding us of Baba's Words: "Why fear when I am here".

Sri Sai Spiritual Center is the place where the restless mind finds peace and harmony. **The holy Trinity-Sri Sai Baba, Sri Narasimha Swamiji, and Sri Radhakrishna Swamiji adoring the sanctum sanctorum are the source of peace, strength and bliss for all the visitors.**

facts, ideas and incidents about Saibaba and the compiler expresses thanks to the writers concerned in this regard. An attempt has been made in this article to collect the information about the years of happening of certain important events and of miracles, in a chronological order but it is really difficult to know these details precisely for want of historical details in certain instances despite a serious attempt to collect them. The information compiled in this article is based on the compiler's best knowledge gathered from several sources and the compiler has brought out the article with expressions of his own. The readers can use the material for their information/welfare at their discretion and the compiler is not responsible in any manner whatsoever in this regard. While every attempt has been made to collect the details accurately, the compiler is not responsible for the correctness of the details. The compiler also appreciates his children who have helped him in the compilation / sequencing and the chronological arrangements of the incidents. The article is not meant for any commercial use. There is no copy right for this article and this article is placed in the public domain for wider publicity. Any review/comments/suggestions to improve the contents in the article are welcome for initiating any suitable rectification/modification/addition.

MAY BABA BLESS US ALL

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8 View comments

14th June 2013

B.Umamaheswara Rao & Mrs. B.Mani

Bharam Umamaheswara Rao & Mrs. Bharam Mani Umamaheswara Rao

(Life history of Bharam Umamaheswara Rao bears eloquent testimony to a series of miracles Baba did after Baba's Mahasamadhi. Baba did heart surgery on B.U.Rao as Baba is Doctor of Doctors. Baba through the medium of B.U.Rao had sent several messages for the welfare & also for the spiritual progress of one and all.)

Bharam Umamaheswara Rao (B.U.Rao) was born on 25-05-1922 at Guntur. His parents were Rao Saheb Bharam Narayana Rao, (retd. Deputy Spdt of Police & then, perhaps the First RTO (retd) in A.P. with Head Quarters at Machilipatnam) and Mrs. Anjaneyamma. **Narayana Rao was also given by the British Government, a revolver without license during his life time in recognition of his devotion to duty. Narayana Rao was also religious and was an ardent devotee of Lord Sri Rama and used to perform every year Sri Rama Kalyanam with pomp and splendour, not only when he was in service but also after his retirement.** He had led his entire life praying to Lord Sri Rama. Such was the devotion he had exhibited towards Lord Sri Rama. And even now, the tradition of celebrating Sri Rama Kalyanam is being continued by his descendants.

Umamaheswara Rao had studied in Board High School, Bapatla upto 1939 and also studied in Hindu College, Machilipatnam upto 1943. He later joined as S.I. in the Police Dept in 1945 and followed his father's foot steps in sincerity and devotion. In the year 1945, Umamaheswar Rao married Ms. Mani, daughter of Rao Saheb Dr. Manam.Narasinga Rao and Smt. Laxmi Narasamma. Mrs.Bharam Mani, W/o B.U.Rao, was born on 07-09-1931 in Eluru. They were blessed with three children, first two daughters and a son, viz. Neeraja, Girija and Krishna Kishore.

During his entire service, he was highly devoted to his duties and was very honest. While in service, he received Police Medal in 1962 and got promoted as Dy Supdt. of Police. He worked as Dy. Supdt. of Police in Vizianagaram and Eluru during 1964-67 and later at Visakhapatnam and in Hyderabad.. While in active service in the Police Dept., **he did not exhibit much affinity towards religious and spiritual matters,** perhaps due to his pre-occupation with the service activities. He retd. as Addl Supdt. of Police in the year 1977.

He was a heart patient from 1968 and was also declared dead in Vijayawada Pushkaram during 1960s and wireless messages about this information also, were relayed to the concerned police Head Quarters. Luckily he survived this attack and **got revived with God's Grace. Since then he was continuously taking treatment from a cardiologist for his heart ailment.**

To begin with, **he was initially drawn to Lord Raghavendra Swami and had multiple divine experiences bestowed on him by Lord Raghavendra Swami.** Subsequently, on instructions from

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visions, messages, teachings and his Leelas to B.U.Rao with instructions to spread Baba's messages and miracles far and wide, just like the raining showers of clouds. He thus became an ardent devotee of Baba and started performing daily puja to Baba and also service to Baba by way of propagating about Baba. He was also visiting Shirdi frequently with his family, close relatives and friends.

Baba started giving very important messages through him and using him as Baba's medium when he was in meditation or in trance position and all the messages that emanated from his mouth as narrated by Baba, were all written down and recorded by his wife, Mrs. B.Mani Umamaheswara Rao. All these messages were published in the shape of a book in English, "Bhava Lahari (Voice of Sri Sai Baba) in 1993. There is lot of demand for this book. In all, he wrote eleven books on Baba and Baba's teachings.

Despite his heart problem since 1968, he had led a devotional and spiritual life without severing himself from his householder's responsibilities. He had also strived for the well-being of everyone he was associated with.

About the heart problem he was having, **the condition was diagnosed as 'Aortic Stenosis with Regurgitation and he was advised to undergo by-pass heart surgery. He endured, many a time, severe syncope attacks which left him breathless with pulse becoming very weak and irregular.** [http://lh4.ggpht.com/-lNOnddUaFo0/Ubo73GKhFHI/AAAAAAAAAbE/oIiQ1mxk3AI/s1600-h/image%25255B7%25255D.png]
In the year 1983, while he was having severe heart pain, Baba appeared in his dream and applied udhi on his fore-head and after he woke up, **he found that there was really an udhi mark on his forehead and the udhi mark had created a soothing effect on him. Later, in Nov, 1983, while he was meditating, he experienced a glow of light that had flashed from Baba's photo and had pierced his skin in the heart area in a circular manner.** Immediately, he felt burning sensation and observed that blood was oozing from the circularly burnt area. He then fainted and was lifted and placed on the bed. **The marks of burns were seen as stitches and thereafter the heaviness in the chest and the syncope attacks subsided immediately and disappeared later.** The ring like burn marks were photographed (see the side photo). Thereafter, **the various tests conducted had confounded the doctors since B.U.Rao's heart condition was found perfectly normal.** Few days before this incident, his wife had a dream in which she saw four people carrying B.U.Rao, saying that he was dead. **This was a bad omen and however this catastrophic situation was averted by Baba.** Then it was understood that **Baba had performed a surgery on him which reaffirmed Baba as Doctor of Doctors.**

Bhagavan Sri Shirdi Sai Baba, a direct representative of all Gods, the Omnipresent, Omniscient and Omnipotent, is the living spiritual force which is drawing people from all walks of life, from all parts of the world, into his fold. He came to serve the mankind, to free them from the clutches of fear. Today he is considered nothing less than **"The Living God on the Earth".** Shirdi Sai Baba, the most benevolent God and easily accessible God, had been brought into the lives of all of us by this great personality, Umamaheswara Rao through his experiences. **He had dedicated the later part of his entire life towards the spiritual propaganda of Baba's philosophy.** Though he had many

1978 after which he gradually, step after step, reached the level of higher consciousness and transcendence. He expressed that though he held a superior position in the Police Dept., he was more happy in his later life after he was drawn towards doing service to Baba.

During this period, B.U.Rao took up propagation of the faith and philosophy of Baba. In May, 1985, he had a dream in which Baba asked him **to start a monthly magazine for propagation of Baba's philosophy and the same night, Baba also appeared in the dream of Sri Yousuf Ali Khan, another devotee and asked him to assist B.U.Rao in starting a magazine and also informed the name of the magazine should be "Sai Prabha".** Leaving the matter of wherewithal to Baba, both of them started on this venture and proceeded further. **A special issue of "Sai Prabha" was released in 1985 itself on Vijayadasami day.** Later Sri V.Narayana Rao also assisted him. Thus B.U.Rao was able to run the monthly magazine successfully under Baba's instructions and guidance.

During 1985, in one of his visits to Shirdi, he met Sri Marthand Maharaj and Sri Ashok Mhalasapati, son and grandson respectively of ankita bhakta, Mhalasapati.

During 1985, he was in Vijayawada attending Baba's Nama Sapthaham for 49 days and in one day Baba appeared in his dream and ordered him to sit in meditation. While doing meditation on the last day of the Sapthaham, **he had a vision in which he saw Lord Dattatreya, Jesus Christ and Sri Ramakrishna Paramahamsa.**

During summer in 1986, on one day he woke up very early in the morning for nature call and when he came to the drawing room in his house in Hyderabad, he happened to see a man dressed in white clothes sitting in a sofa chair. Though baffled, he shouted, "who is that" and moved near the sofa. **Then he had a clear glimpse of Baba who disappeared immediately thereafter.**

He received the first message at Dwarakamai in Shirdi in the year 1987. His faith in Baba grew multifold and by Baba's Grace he started experiencing amazing miracles and visions. During his lifetime, he had many experiences and his near and dear ones were also fortunate in witnessing such amazing experiences. It is not possible to narrate all his experiences. All these confirm the fact that Baba was/is guiding us, helping us and showing his Grace and Mercy in every aspect.

Baba used to tell in advance the impending danger to him. **On 4th Jan, 1987 in early morning in his dream, Baba told him that 4th Jan (same day) was not a good day for him from 10-30 AM onwards.** B.U.Rao also advised his people not to admit him in any hospital. He became unwell at that exact time and lost his consciousness and his condition became serious. His body appeared paralysed. **He was then taken to nearby Mahaveer Hospital, Hyderabad. Doctors in the hospital, on examination, told that his body got totally paralysed due to cerebral haemorrhage and that there was no hope of his survival** and also asked his people to take him to any Govt. Hospital. **Then he was admitted in the Gandhi Hospital, Secunderabad at about 1-30 PM and they also confirmed that it was cerebral haemorrhage and he was taken to ICU.** While treatment was going on, his wife placed Baba's photo in blessing pose, near his head & Dwarakamai photo in his pocket and also applied some udi on his forehead. **A doctor, perhaps an atheist, who was observing all these things, expressed that neither Baba nor any one could save him as his position was highly critical.** After some time, there was slight movement in his body. But his right side was still totally paralysed. **After some time, he started moving his right side also with Baba's Grace.** On getting consciousness during that night, he started blaming all others for having admitted in the hospital. And he wanted to go away from the hospital in that night itself. He was pacified saying that during mid night, it was not possible to move. The compiler was in Mysore at that time and on receipt of the information about his cerebral hamorrhage, the compiler rushed to Hyderabad and went to the hospital to see him. At that time, he was not there in the hospital and the compiler was told that he got discharged even though he was not cured on some undertaking given by Dr.A.Prabhakar Rao, a senior Govt. doctor and one of his relatives. **Nursing sisters expressed surprise at the bizarre**

Avadhoota Anasuya Mata. She received them with motherly affection and took all of them to her Ashram.

He continued to receive messages while in trance position and Baba gave a message on 1st Jan, 1989 when he was in Shirdi, asking him to publish all the messages for the benefit of the general public. At that time, he received all the messages in Telugu only except three in English. **As per Baba's orders, he got all the Telugu messages translated into English for the purpose of publication and wider publicity. The messages received in Telugu were also printed in Telugu in a booklet called, "Sai Tatwa Sandesh"**

He was also assigned by Baba, many a time, to pray on behalf of others for their welfare during the period of their adversities The messages received by B.U.Rao were recorded by his wife Smt. Mani. **He had received over 350 messages while in trance position and by Baba's Grace they were all recorded verbatim and published in the form of book, "Sai Tatwa Sandesh" in English for the benefit and welfare of everyone.** All these messages indicate spiritual insight of Baba's teachings.

He was getting messages even in Sanskrit, some times slokas in Sanskrit, while he was in trance position and whatever was coming out from his mouth, was being recorded by his wife. He did not know Sanskrit. Once there was a Sanskrit sloka that came out from his mouth and that was recorded. He had a group of Baba's devotees and among them there were some Sanskrit scholars also. **For all the slokas that emanated from his mouth, he was consulting the Sanskrit scholars for their meaning in Hyderabad. Once a Sanskrit sloka came out and its meaning was not known, even to several Sanskrit scholars in Hyderabad.** He left it at that stage and was unable to proceed further to know its meaning and its context. At that time, **Baba gave a message to him, asking him to go to Bangalore and consult the Swamiji in the Ashram of Sri Rajarajeswari Temple located on Mysore Road in Bangalore.** When he arrived in Bangalore, the compiler was in Bangalore and took him to the Ashram **where Pujya Ratna Puri Swamiji felt very happy to see the Sanskrit sloka** and called all his disciples and explained its meaning and the name of the religious scripture in which it is available. It was an important sloka, but the compiler did not remember either the sloka or its meaning. **This had happened in 1990.**

On Jan 25, 1990, he was told in his meditation by Baba that coming Sunday, 4th Feb, 1990, your life would end and asked him to prepare for that situation. This was also true as per his astrological prediction. Baba also advised him to chant his Nama Japa and take the juice of Bilwa leaves. All his near and dear, were shocked at this revelation. All the relatives were informed about this oncoming calamity. Again on 28th Jan, Baba gave a message, asking him to inform all his relatives and friends and ask them to come on the specified day and that he should also ask all of them to do Nama Japa with devotion and faith. On 3rd Feb afternoon, he also received another message asking him to arrange **to read Sri Vasu Devananda Saraswathi Swamy's "Guru Samhita" which consists of 7000 Sanskrit slokas during the night on 3rd itself and perform Datta Homa the next day(4th Feb).** His people arranged more than one Sanskrit Pandit in order to ensure to complete the reading of all the slokas during that night itself by taking photo copies of the slokas for distribution sectionwise to the Sanskrit Pandits, as only one book was available. **Luckily, Sri Sri Sri Paramahansa Parivrajaka Acharya Sri Bodhananda Swamy who accepted their invitation, arrived to his house and stayed till the next day. On 3rd night, all the 7000 slokas were read. On 4th morning, Nama Japa by groups was going on and Homa arrangements were made. At that time, some devotees got an urge to recite Lalitha Sahasra Namam for eleven times which was completed.** Some how, without any efforts on their part, a large number of more than 400 devotees including Dr.Raghava Rao, an ankita devotee, assembled in the house. All were praying for the bestowal of Mercy by Baba. **At 2-00 PM, his BP came down and his pulse stopped.** Based on human instinct, his son tried to connect oxygen cylinder to him, but the opener of the cylinder got broken and it was of no use. After some time, B.U.Rao started uttering some thing slowly, "Baba, Baba" His pulse was then

This significant incident by benevolent Baba would only highlight how cascading was Baba's love and compassion on B.U.Rao **by extending his life by 11 times since 1990.** Every time his life span was extended by one year by Baba, on the critical day and several people used to gather at his residence, without any special efforts by him/his family members, including Sri Dr.K.V.Raghava Rao, noted Sai Bhakta and were able to witness the entire events leading to the extension of his life. B.U.Rao. strongly believed that this part of his life thus extended belonged to Baba only and since then he whole heartedly devoted all of the eleven years in the service of Baba.

B.U.Rao's communion with Baba was so close and intense that his connect with him was almost regular, just as between two living beings. **By Baba's Grace, during 1987, he not only had darshan of various Gods but also had darshan of many Siddha Purushas viz., Adi Shankara Charya, Narasimha Saraswathi Swami, Sri Radhakrishna Swamiji, Sri Pada Vallaba Swami and others. He had in his dream, darshan of some Goddesses and also saw Pratyangira Devi.** B.U. Rao had developed a large devotional acquaintance, though he didn't try to garner the same. But he was very much grounded simple in nature and had put forth lot of efforts in propagating the philosophy of Baba as a notable pracharak.

In the evening on 6th May, 1991, while he was in deep meditation, he had many peculiar visions and experienced very strange incidents. **In the vision, a sacred lady who looked like a Yogini in white dress. with her hair tied to a knot on the top of her head, with her neck and hands adorned with Rudraksha Mala, took him through forest and hills** and other places where he saw some divine people as well as demons. But when he enquired for the details with that sacred lady, she said that it was none of his business. She also did not allow him to offer his obeisance to other Gods and Goddesses whom he saw while travelling with that sacred lady. They travelled through a very difficult and troublesome path. Then suddenly there was a heavy rain with thunders and lightning which were frightening very much, but the sacred lady knew that he was not afraid of. Finally she took him to a palace which was shining like a brilliant diamond emanating very bright light which could damage the eyes and so he closed his eyes. **Then he saw a throne inside and on the throne, Goddess Lalitha Tripura Sundari was sitting, glowing radiantly with innumerable rays, wearing all the precious ornaments, also having some weapons in her hands.** Then only, he was permitted to prostrate to that Goddess. He thus had darshan of MANIDWEEPA and the blessings of the Goddess. He felt that with Baba's Grace only this was possible and he had this great vision.

He was having a deep meditation during the year 1992 and was meditating on Baba. During that meditation, he wanted to have darshan of Baba. He kept before him a photo of Baba with a tinpot (Baba going on begging rounds). But **Baba said that B.U.Rao was a fool as he could not withstand the brilliance of light emanating from Baba as that would definitely impair his eyes.** But he continued his meditation for more than one day and was adamant. For first five days, he was taking liquid food. **From sixth day onwards, he stopped taking even the liquid food and he continued like this for 12 days in all. But on the 12th day, Baba gave darshan to him, not in Baba's resplendent position which would affect his eyes, but in a simple usual way through that photo which he kept before him.** He was extremely happy to have Baba's darshan finally.
[http://lh6.ggpht.com/-WHJW_pFOyI4/UcI51I1jWPI/AAAAAAAAAbs/G0OIY-ffcZQ/s1600-h/image%25255B9%25255D.png]

He used to inform that whenever he was in deep meditation, he observed that his body would be warm.

He organized many Satsangas and Nama Japas and used to give simple spiritual discourse on such occasions. **He also attended inauguration of several Sai Baba temples at different places on the invitation of the Managements concerned.** In the picture shown here, he was giving a simple discourse.

time. She also said that she was proficient in Rekhi treatment and had come to treat him. She was allowed inside the room where B.U.Rao was taking rest. She then asked all of us to vacate the room, leaving both of them only. After some time, she came out and said that the treatment was over. Then we went inside the room to see B.U.Rao who said that she gave Rekhi treatment to him. **But the most important thing that B.U.Rao said was that she was her daughter, by name Mainatai in her earlier birth when B.U.Rao was Nanasaheb Chandorkar in his earlier life.** She had also known her earlier life and also knew about the earlier life of B.U.Rao. This had happened in Guntur. She was the wife of a senior government official in Andhra Pradesh at that time. How she located the house of B.U.Rao and how she came to know that he was unwell and was in need of Rekhi treatment--all these were not known to any one. **However, there is no basis to verify such statements about their previous births. But the facts are that Nanasaheb Chandorkar passed away in 1921 while B.U.Rao was born in 1922.**

During 1995, two disks got dislocated in his spinal cord which got bent and consequently, he was not in a position to stand erect and walk. **Despite this problem, he was, with Baba's Grace, in a position to move here and there and do all his activities on his own without any body's assistance.**

People who have been associated with B.U.Rao had the great privilege of having been drawn towards Sai Baba, the most benevolent God of this world. His entire family, the near and dear ones, friends, acquaintances and general public, were tremendously fortunate that this selfless individual had shared and taken the burden of some part of their lives by undertaking Prayers and Nama Japas for their welfare. Thus, he did wonderful service in the area of propagating about Baba, his mission and his philosophy. He lived for 78 years and left his mortal coil on 23rd May, 2000 and had merged into Baba.

Smt.Mani Umamaheswara Rao, his wife was equally a devout lady, having lot of faith in Baba with unswerving devotion towards Baba. She gave lot of support to her husband. **From 1981 onwards, she became equally devoted to Sri Sai Baba & was also instrumental in helping her husband in the mission of propagating about Baba.**

She started, on her own, collecting the devotees' experiences, post Baba's Mahasamadhi, across the country and compiled and published the devotees' experiences in 1987 in a 350-page-book by name "Sai Leela Tharingini" in Telugu as Part I. She also published another book by name, "Sri Sai Leela Sravanthi" in Telugu as Part II. She also wrote and published, with Baba's Grace, **another book by name, Sri Sai Lalita Geeta Vibhavari in Telugu on Baba.**

[http://lh6.ggpht.com/-RJXthlLwz6w/UcI522NUNqI/AAAAAAAAAb8/W6kIUhJkaSE/s1600-h/image%25255B15%25255D.png] Smt. Mani U.Rao **was giving a religious discourse** and also on Baba's unique way of teaching and the need to understand Baba's philosophy and also as to how to pursue spiritual goal (in the side photo). She was a generous woman and was always interested in talking to people politely and courteously. She was of the greatest help to B.U.Rao, her husband in constantly helping him in writing and compiling books on Sri Sai Baba. She helped her husband and also herself in the pursuit of attaining spiritual goals with Baba's Grace. She passed away happily on 14th May, 2006 with lot of contentment.

of Baba.

The compiler is related to B.U.Rao and consequently had got ample scope to observe him from close quarters and also had the opportunity of witnessing all major miracles of Baba and other miracles as reported by Mrs.Mani.U.Rao. On the desire of some Baba's devotees only, the compiler has been forced to compile an article on B.U.Rao and Mrs. B.Mani U.Rao for the information of the general public.

The compiler has written the article under Saibaba's afflatus-divine inspiration after referring to the universally available material traceable to several common sources existing everywhere containing facts, ideas and incidents about Saibaba and the compiler expresses thanks to the writers concerned in this regard. An attempt has been made in this article to collect the information about the years of happening of certain important events and of miracles, in a chronological order but it is really difficult to know these details precisely for want of historical details in certain instances despite a serious attempt to collect them. The information compiled in this article is based on the compiler's best knowledge gathered from several sources and the compiler has brought out the article with expressions of his own. The readers can use the material for their information/welfare at their discretion and the compiler is not responsible in any manner whatsoever in this regard. While every attempt has been made to collect the details accurately, the compiler is not responsible for the correctness of the details. The compiler also appreciates his children who have helped him in the compilation / sequencing and the chronological arrangements of the incidents. The article is not meant for any commercial use. There is no copy right for this article and this article is placed in the public domain for wider publicity. Any review/comments/suggestions to improve the contents in the article are welcome for initiating any suitable rectification/modification/addition.

MAY BABA BLESS US ALL

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5 View comments

2nd March 2013

BABA'S DAILY ROUTINE

BABA'S DAILY ROUTINE

(With Significance of Dwarakamai and Why Baba called the Masjid as Dwarakamai).
(Baba is a perfect Satguru & all Gods are subsumed in him as he represents all Gods. That's why Baba appeared in the form of different Gods to different devotees when they arrived in Shirdi for Baba's darshan.)
(But real import of Baba's routine was beyond our comprehension and was really inscrutable and unintelligible to the ordinary people. But it would be really difficult to understand what he was doing based on his plausible and overt actions in the masjid; but those actions must be having a different inner meaning and purpose not known to others and they were all primarily meant for the welfare of the general public).

It is really a difficult task to try to attempt to describe the daily routine of Sri Sai Baba who was a living and walking God on Shirdi soil and it is not at all possible to confine daily routine of Baba to a particular time schedule, as **he himself was beyond the limitations of time and space and actions and was always transcendental in all these areas.** Baba was ubiquitous and was present everywhere and was also performing miraculous instances near and remote places by appearing in his own bodily form or in an invisible form or in any shape. That being the position, it is in short **a foolhardy errand to try to confine Baba's daily routine to a particular timetable.** However based on our narrow human approach and subject to our

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[https://1.bp.blogspot.com/-rxjAWmbpFY4/VvEIoVksKEI/AAAAAAAABAA/qiltXX7XgUkYNY94sK4-f3mC0-ageBwMw/s1600/neroy%2Bbaba%2Bphoto.bmp]

With the initial publicity work about Baba by B.V. Narasimha Swamy and later publicity by several devotees of Baba within India and across the world, Baba has become known across the world including the smallest countries in different directions. It is equally surprising to observe that people in the farthest and smallest countries in all the directions, also have perused the articles placed in the public domain by the compiler. Some such countries are Cuba (Havana), Taiwan, Lithuania, Benin and Rwanda in different directions in the globe. **It is all the more striking to know that the people in Sint Maarten or St.Martin, perhaps the smallest island in the world in the south-eastern Caribbean Sea, having a population of about 38,000, have also felt the presence of Baba and are perusing the articles.** People in Curaçao, an island having less population in the southern Caribbean Sea off the Venezuelan coast, are also perusing the articles. **This phenomenon can be easily explained and construed by the fact that Baba, being God-Incarnate is known to, and is being felt by, all people in all the countries.**

Baba sitting on stone, photographed by D.D.Neroy (with his signature inside the photo) with Baba's permission, is given above. D.D.Neroy was a staunch devotee of Baba who took out several prints for free distribution across the country and also the globe. His photo-prints were never sold and he himself distributed them freely.

Baba's views about Baba's photo are to be noted before proceeding further. Once Tarkhad family went to Shirdi and had Baba's darshan in the masjid. At that time, Baba told a devotee who was trying to take Baba's photo, **"Please go to my Bhau's (Tarkhad's) place where you will find me alive in the photograph in the mandir."** Tarkdad and his son, Jyotindra were very happy to hear that statement from Baba. **As per Baba's declaration, there is no difference between Baba and his photo.** People who were unable to visit any Sai Baba temple, can have a photo of Baba, if necessary by download from the internet and pray before Baba's photo as Baba's photo is tantamount to Baba being present in that photo. **Any prayer to Baba's photo is the same as prayer offered to Baba Himself.** This is a fact which was proved in the case of Appasaheb Kulkarni, Tarkhad family and in several other cases. To emphasize this aspect, few examples are given below: When invited, Baba attended Hemandpant's shimaga dinner in the form of his photo, representing Baba's presence. Once Shama sought Baba's permission to go to Kashi and Prayag, Baba gave permission and also said, "we would be ahead of (*you*)", conveying that Baba's photo which was hung in the house of a priest in Prayag, represented Baba's presence there, much before the arrival of Shama in Prayag. All these indicated that keeping a photo of Baba is tantamount to Baba being present there in person. As Baba is all-pervasive and omnipresent, based on the intensity and sincerity of one's devotion, Baba would even appear in one's dream and even otherwise Baba would prove his presence.

Baba would get up very early in the morning and meditate for some time while sitting partly leaning on the pillar near the dhuni. **No one would be there**

[http://1.bp.blogspot.com/-Cn6g2Y0iZh8/VAKwdZyrdAI/AAAAAAAAAoA/P3aZ5zMkXN0/s1600/original%2Bdhuni.bmp]

Thereafter Abdul and Madhav Fasle would enter the masjid and perform the normal duties of housekeeping work by sweeping the floor of the masjid, trimming the wicks of the lamps and refilling them with oil. They would also place and keep ready the firewood near the dhuni for Baba's use. As the day broke, Bhagoji Shinde would enter the masjid and would softly massage Baba's hand and feet. Then Bhagoji would get the pipe ready and hand it over to Baba. Baba would take a couple of puffs and hand it back to him for taking a puff. By the time this process was over, it would be about 7.30 A.M. By then the devotee-visitors would be ready to enter the masjid for the darshan of Baba. **Baba, while giving darshan, would describe to them how he had saved some of his devotees who were far away and protected them from being harmed during the previous night, and he would also say that how he had conveyed those who died during the night, safely to heaven.** Baba was talking to the different devotees in various languages; he used to talk in Marathi, Sanskrit, English, Telugu, Kannada and other languages. After some time, the local devotees would later learn that whatever Baba had already stated was true when the concerned devotees from distant places came to Shirdi to narrate such instances in support of such events and thank Baba for his timely help.

About 8-00 A.M. every day, Baba would start on his begging rounds for alms. He went to the houses of Ganapati Tatya Patil (Bayajabai), Appaji Patil, Sakharam Shelke, Waman Gondkar and Nanduram Marwadi. With affection and reverence, all these householders were offering food as and when Baba approached them even once or more than once in every day. As they offered food without expecting any return from Baba, they were very happy in their lives and had their desires fulfilled with the Grace of Baba. Baba had a different way of calling for alms at each of the five houses at which he begged.

Then it was time for Baba to visit Lendibagh and he would go to Lendibagh daily at about 8 a.m. in the morning and again at about 3 p.m. in the afternoon. The musical band would be ready and waiting for him every day. But, he always entered Lendibagh alone, while the band and the devotees would return. Baba used to enter Lendibagh through the west. **He also sat facing the west with his back to the Nanda Deep. Abdul would bring two pots full of water for Baba which he threw in all directions perhaps uttering some incantations and chants.** He used to utter something during that time which was not clear. Baba would also get up from that place and walk few steps in several directions and go on gazing towards that particular direction. It was difficult to know what exactly Baba was doing at that time and **it was also not clear whether Baba, while pouring the water and moving in different directions, was chanting any mantras.** This was part of Baba's daily routine. No body was allowed to move in that area in the Lendibagh at that mid day time when Baba was moving and doing these offerings except Abdul who had the rare privilege of observing such rare events from a distance.

[http://1.bp.blogspot.com/-xAJvZj_uzX4/VBrs8fOaaHI/AAAAAAAAAqw/xqqPXPR_ofM/s1600/lendi%2Bbagh.bmp]

Baba like a gardener went to the Lendibagh to nurture the plants. The plants were his devotees, and he pulled out the weeds. The weeds were symbolic of the evil tendencies that would pull the people in different directions. There were many fragrant flowering plants upto about 1920 in the Lendibagh. There were many peacocks, deer, rabbits, mongoose and birds in this garden. The Lendibagh was like this up to about 1980. This garden was full of trees, and flowering plants. Lendibagh is a treasure trove, sanctified by the dust of Baba's feet, and the solitary time he spent there by his presence each and every day.

[http://2.bp.blogspot.com/-5YDDag6mKZU/VCJFebcT4zI/AAAAAAAAAs8/8i_YzBwCn6M/s1600/old%2Bkhandoba%2Btemple.bmp]

Baba originally thought of staying in Khandoba temple but came to the dilapidated mosque

below. The mosque in the original dilapidated condition was not fit for inhabitation. One can observe the extent of dilapidation in the mosque; however Baba stayed there to bless the people.

[http://4.bp.blogspot.com/-ea1PGosUM1g/VAKzZAPIz4I/AAAAAAAAAoI/GSzDQ6PLeJI/s1600/original%2Bmosque.bmp]

In the early morning every day, Madhav Fasle and Tukaram and other attendants would fill buckets with water. Baba never brushed his teeth. He would rinse softly his mouth and wash his face, hands and feet. Those suffering from leprosy would take the water Baba had used to rinse his mouth and would apply it to the leprosy affected parts of their bodies which would get cured. While Baba was washing his face the devotees would start coming for the Kakad arati with mace, fans and other instruments. Baba would welcome them with a motherly affection. After Kakad arati was over, then the devotees would take udhi from Baba and then leave the masjid.

Baba was generally considered as a Muslim Sufi Saint upto 1910 as perceived by the devotees. Baba was later named Qutub-e-Irshad (the highest of the five Qutubs as said in Sufism), a "Master of the Universe" in the spiritual hierarchy. Qutub or Kutub refers to the most perfect human being who is thought to be the universal leader of all saints, necessary to mediate between the divine and the human and whose presence is deemed necessary for the existence of the world. The Qutb is the head of the saintly hierarchy. People are named Qutub or Qutub-ud-din. There is only one Qutub in every era and he is an infallible and trusted spiritual leader. After 1910 with the influx of huge crowds visiting Shirdi mainly from Bombay side, Baba's Muslim Sufi status became obscure and Baba became a Saint acceptable for all types of people including Hindus and Muslims. All this is based on the perception of the devotees.

Abdul Baba, an ardent devotee of Baba filed a case in the Court at Ahmednagar, informing that he was the heir to Baba and prayed for orders declaring him as heir to Baba. It should be observed that **Baba during His life time, did not mention any body as His successor.** Accordingly, with the Grace of Baba, the Court rejected the claim of Abdul Baba and observed **that there was no heir or successor to Baba.** Another instance about Muktaram who was a staunch devotee of Shri Sai Baba. There was a resemblance in his way of dress, style of speech and gestures and those of Baba. However, some people thought that he was imitating Baba. A few days after Baba's Mahasamadhi, he forcibly occupied Baba's Gadi in Dwarkamai, against the wishes of the villagers. As soon as he sat there, he began to vomit blood and was taken to his residence in Dixitwada. The devotees thought of taking him to the Kopergaon hospital; but before he was taken to the hospital, he died in Dixitwada itself. **This incident clearly shows that Baba was not willing to allow anybody to occupy His Gadi. That there was no heir or successor to Baba, was amply proved by this instance. There cannot be any heir or successor to God.**

Harichandra Pitale, a rich and well-to-do person residing in Bombay, having heard about Baba in 1910 through the kirtans sung by Das Ganu came to know about Baba's miraculous powers and visited Shirdi with family to have darshan of Baba. He had a son who suffered from epilepsy and was getting fits very frequently. He tried all types of medicines which were of no use. His son was cured and at the time of taking leave from Baba, Baba told Pitale that He had given earlier Rs.2 and gave at that time to Pitale Rs.3 and asked him to keep them in his shrine for worship for their good. **Pitale did not understand the import of Baba's words, as he came to Shirdi for the first time and how was it that Baba gave Rs. Two earlier.** After he returned to Bombay, he told his old mother about what Baba told him. Though immediately she could not understand it, **she thought deeply and understood that when Pitale was young, his father took him and went to Akkalkotkar Maharaj for darshan and at that time, the Maharaj gave Rs.2 for being kept in the shrine for worship.** Thus Baba's cryptic expression which had plenty of meaning was thus unraveled and understood by them. Baba knew past vows of the devotees to other Gods. **Baba was the embodiment of different Gods as He was a perfect Satguru and all Gods are subsumed in a Sadguru.** This is proved in

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garden or amongst the bushes outside the village. Later he started taking bath in the masjid. The attendants would bring two copper vessels full of hot water and two vessels of cold water and lower the curtains around the masjid. Baba would mix the water to his liking and slowly

[http://3.bp.blogspot.com/-A0Y1WLAT0qk/VArCrGxCoYI/AAAAAAAAAqQ/rY1Cc7tQLXI/s1600/baba's%2Bbath.bmp]

bathe, taking an hour and a half for the bath. He would then stand near the dhuni while the close devotees would wipe his back and other portion of his body with a dry cloth. **Devotees would treat the water used by Baba for his bath as holy water and the devotees would take it and use it for curing their diseases. Ramji of Nasik, who was mentally ill and who had come to Shirdi, became normal after drinking this water**. As a mark of his gratitude he presented Baba with a stone for use by Baba while taking a bath. We can see this stone even now in the masjid. Baba would not take bath daily, but would bathe once in seven or eight days. There were occasions when Baba did not bathe even for longer period of five to six weeks. **When questioned by any devotee about this, he would say that he had just taken a bath in the Ganges and that there was no need for him to take bath again. Where was the need for Baba to take a bath when the rivers would flow, at his will, under the toes of his feet. Notwithstanding this phenomenon, Baba would look very neat and clean even when he did not take a bath.** After bath, he would place his *kufni* (ascetic robe) near the *dhuni* for drying. He would put it on again after it had dried. He wore *kufni* at all times and after the bath he would wear a green cloth.

It is interesting to note that while Baba was sleeping in the masjid in the nights, he would not be totally present in the masjid sleeping by the side of Mhalsapati, Tatya Patel who also knew that while Baba was physically present in the masjid, he would be constantly watching the physical movements and mental thinking of the devotees located any where and sometimes would appear there in the distant places in order to guide and protect them. **If anybody thinks that Baba was confined to only three and a half cubits (over six feet) of his physical body and also confined only to Shirdi masjid, he was thoroughly mistaken and definitely wrong.** Baba pervades the entire creation of universe and knows the innermost thoughts of any body, near or far away and everything everywhere is known to him. There were several instances which bear eloquent testimony to this phenomenon of Baba. He had myriad ways of helping the devotees. **He had full control over the Pancha-Maha-Bhute (five elements constituting the entire universe) and knew the future course of events and mould them, concerning the devotees. He did not prescribe any rigid rituals for attainment of spiritual progress; but what he wanted was unswerving devotion to, and unflinching faith in, Baba for one's progress, temporal and spiritual. People can meditate on Baba's formless nature (Nirakara Swarup) and if this is not possible, they can meditate on Baba's form from head to toe as they see Baba in any temple.** While talking to Damodar Savalram Rasane, an ardent devotee, Baba said **"I am God. I have vast powers"**

From 1910 onwards till Baba's Mahasamadhi, the following was the additional routine of Bhagoji Shinde. Baba's hand was burnt in 1910 when he put his hand in the fire of the dhuni to save a child from being burnt at a distant place. Bhagoji would open the previous day's bandage and after softly massaging the scar with ghee, would tie on a new bandage. He performed this service to Baba daily for eight years, till his Mahasamadhi. Perhaps Baba's burn injury might have disappeared after a few days, **but Bhagoji's devotion and love for Baba made him continue with that service and Baba also allowed it to help him spiritually.** He was indeed a blessed soul.

His kufnis which Baba wore, were made of coarse cloth. The devotees would persuade Baba to change the kufnis when they became old and torn and then only Baba would wear a new one. But Tatya was insisting on Baba changing his old and torn *kufni* and wearing a new one. **Tatya would** go to the extent of going very close to Baba and would put his fingers in the holes of the kufni and **tear them to make them even bigger, thus making the *kufni* totally impossible for mending.** This would make Baba change the old and torn kufni for a new one. Sometimes, Baba would ask Kashinath Shimpi, a cloth merchant to stitch and bring a new kufni and when Kashinath brought it

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at the occasion. Once during 1914 Baba was distributing kufnis at the masjid. An ardent devotee called Prof. G.G.Narke visited the masjid and found that Baba was distributing *kupnis* in the masjid and at that time he felt in his mind that he desired to receive a *kupni* from the hands of Baba. **Immediately Baba read his mind and expressed to Narke that the masjidmai was not willing to offer a *kupni* to him and that Baba was therefore not in a position to give one to him.**

After some time in 1909, Chavadi procession was started with all the paraphernalia and all the devotees interested in the bhajan came in time to participate. Others took up the musical instruments like *tal*, *chiplis* and *kartal*, *mridang*, *khanjira* and *ghol* in their hands and performed the *bhajan* accompanied by music. **Baba was the cynosure who drew all the devotees towards him.** They decorated the palanquin and Baba's horse "Shyamkarna" who stood fully decorated outside the masjid and then all the people uttered cries of victory to Baba. Baba sat quiet in his place in the masjid till Tatya came and helped Baba to get up by putting his arm under Baba's arm-pit. Tatya then placed a golden embroidered beautiful shawl over Baba's body. **Baba then moved to the Chavadi with the look of a royal entourage and in dignity to the accompaniment of all musical instruments, walking on the spread-folds of cloth placed on the way, while Tatya held the left hand and Mhalasapati held the right hand of Baba and Bapusaheb Jog held the umbrella over Baba's head, all led by Shyamkarna in front of the procession.** While moving slowly, **he would halt near Hanuman temple and would make some signs as if he was talking to Lord Hanuman. On coming to one corner near the Chavadi, Baba would stop facing the Chavadi, while Baba was shining with lot of lustre like a rising sun.** At that time **Baba would stand with a determined look, facing the north and make some signs by moving his right hand up and down for about twenty times, as if he was calling or talking to some unseen persons by way of mystic signs and directions. Like this, on two occasions daily (near dhuni in the masjid in morning and in lendibagh at noon) and one occasion on alternate days (while going to Chavadi), Baba would make mystic signs to some unknown persons, signifying some communications with or directions to some unknown and perhaps to some invisible divine bodies.**

It is really impossible to describe in words the Stately Chavadi Procession. To cover a distance of a few yards between the masjid and the Chavadi, the procession used to take three hours and based on this it can be easily understood **how Stately the Chavadi procession was moving with all the required paraphernalia.**

Baba would sometimes call a barber called Bala for shaving his head and also have his moustache shaped by him and pay him much more than he expected. Baba always used to pay for the labour suitably and some times more.

As understood by the mortals and as seen by some of the devotees, this was, more or less, the daily routine of Baba. **But real import of Baba's routine was beyond our comprehension and was really inscrutable and unintelligible to the ordinary people.** But it would be really difficult to understand what he was doing based on his plausible and overt actions in the masjid; but those actions must be having a different inner meaning and purpose not known to others and **they were all primarily meant for the welfare of the general public.**

Narke was the son-in-law of Buty who constructed the present Samadhimandir & Narke was the highest qualified person among all the devotees of Baba and was endowed with a quizzical eye and questioning mind & **had also the privilege of begging, as many as 40 times (once in full suit as he did not have time to change the dress) on behalf of Baba.** He was interviewed by B.V.Narasimha Swamiji in 1936 to know about his experiences of Baba and about the nature and powers of Baba from such a highly qualified person and devotee of Baba as Narke. Narke said that Baba expressed once, when he was present along with others in the masjid, about the details of his previous four births and that Baba did not address it directly to him. But all others could not understand as these details referred to Narke only but others treated it as irrelevant talk. He also said

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talking of his travels with an invisible body across great distances of space and time. Those who had slept by his side either in the masjid or in the chavadi, would know that Baba's physical body only was in the masjid or chavadi, but he was actually operating during the nights elsewhere in an invisible form. Such were the great powers of Baba which Narke understood very well and which were brought on record for the benefit of all, in the interview with Swamiji. **Narke knew that Baba is a God and not a mere Satpurusha.** Baba is the very embodiment of eternal and infinite happiness and always shines as Almighty God in the firmament.

Apart from begging for food, Baba was also cooking food and serving to devotees/visitors in the masjid. He was having two vessels or handis (earthen pots), small one taking care of the food requirements of people less than 50 in number and the other big one taking care of people upto 100 in number. Baba himself prepared everything from purchasing the provisions, vegetables etc., grinding in the quern, cutting vegetables, pounding spices and upto cooking. He was himself preparing the food items and cooking them and in the process of cooking, he was putting his hand as a ladle into the boiling vessel and moving the contents inside and also to find out whether the food was cooked. He would first send Prasad to Mhalsapati, Tatya and Radhakridhnamai. **He would then serve with his own hands the remaining food to all the people assembled in the masjid and also to beggars.** Afterwards, even dogs, cats etc. were all allowed to eat from the handi and nobody was allowed to object to it. **That was the type of treatment given by Baba to animals also.** The handi cooking went on upto 1910. Thereafter, **due to the efforts of Das Ganu, a kirtankar and an itinerant minstrel of high order, who through his kirtans, eulogized about the miracles of Baba, a large number of devotees, nay huge crowds, used to throng Shirdi daily to have darshan of Baba and they all used to bring all varieties of fruits and dishes of food etc. which were more than sufficient to feed daily the people assembled in the masjid and due to this, there was no need to continue handi cooking beyond 1910 and hence it was stopped.**

Baba started taking dakshina from devotees from 1909. He was taking dakshina earlier from a few devotees regularly for meeting the expenses of fuel for the Dhuni. When he started asking for dakshina, he was collecting dakshina from some of the devotees only and not from all the visiting devotees with a specific purpose and to help them financially and spiritually. If any one gave one rupee to Baba, Baba would give him in return ten times or even more in course of time. His collecting dakshina in very small quantity valuewise, when some rich devotees volunteered to offer him huge sums of money, appeared, prima facie, irrational and illogical but it had a specific purpose. He was helping such devotees financially and also in their spiritual pursuit. Baba refused rich gifts and money and was of the view that riches and money was evanescent and ephemeral. He was never obsequious to the rich and highly placed nor was he supercilious to the lowly, neglected and down trodden. All the money he collected as dakshina was disposed of almost fully on the same day by giving it to the devotees who were serving Baba in the masjid. In this regard, his view was that no service rendered should be accepted gratis. **Baba was distributing daily lot of money to devotees like Tatya Patil, Appaji Patil, Laxmibai Shinde and Bade Baba and others. But Baba never gave money to Mhalsapati and Das Ganu.** Watching this affluent position of Baba, **officials from Income tax Department once visited Shirdi and made enquiries for the purpose of levying Income tax on Baba and then observed that Baba used to dole out more money than what he was getting by way of dakshina from the visiting devotees. This appeared to them as a riddle. Baba accepted dakshina from the devotees only to help them temporally and spiritually. Baba never associated himself with any other financial matters of the devotees.** If any devotee came forward to Baba with any such proposal, Baba flatly refused and did not involve himself in any such matters. **Baba did never yield to the lure of the lucre.** Baba was not in need of money and on the other hand, he gave plenty of money in several ways to the devotees and others.

In those days the talk was that Baba's hand was without bones and that he would never send away empty-handed, anyone who approached him with faith. Based on this aspect, **many people like singers, dancing troupes, astrologers, acrobatic performers and street circus performers used**

WHY BABA NAMED MASJID AS DWARAKAMAI—ITS SIGNIFICANCE: Baba was calling the masjid where he was staying as **Dwarakamai** and there must be **some significance about this name. B.V.Dev, retd. Mamlatdar of Thana did lot of research into the teachings, sayings and other aspects of Baba and published a number of articles about Baba and Baba's philosophy.** As a result of his research, **he had stated that Shirdi comes within the limits of Pandharpur which was the southern-most centre of Dwaraka and therefore Shirdi was Dwaraka itself.** He had also come across another definition of Dwaraka quoted from Skandapuran by K.Narayana Aiyar in his **"Permanent History of Bharatvarsha"** and as per this interpretation, the place where the doors are kept open for all people of four classes, viz. Brahmin, Kshatriya, Vaishya and Shudra for achieving the four Purusharthas, viz. Dharma, Artha, Kama and Moksha **is called Dwaraka by the wise philosophers. Baba's masjid in Shirdi was not only open to the four classes of people but also to the depressed, untouchables, lepers, beggars etc. and is therefore appropriately named as Dwaraka or Dwarakamai. Baba's durbar was always open to all classes of people including all creatures.** This entire interpretation is taken from "Shri Sai Satcharita" in English, adapted by Sri Nagesh Vasudev Gunaji from the original Marathi book by Hemadpant.

Baba Himself was Lord Krishna as He used to appear as Lord Krishna to Bapusaheb Booty and Baba's Marble Statue was installed in the Samadhimandir of Bootywada where the statue of Lord Muralidhar was originally proposed to be installed. **Baba thus represents Lord Krishna in the Samadhimandir. The title of Hemadpant given to Dhabolkar who wrote the life history of Baba, "Shri Sai Satcharitra" also hints that Baba might be Lord Krishna. Baba addressing Dabholkar as Hemadpant had got a prophetic significance. Yadav King, Ramachandra ruled Yadav kingdom from 1271 to 1309 A.D. and Hemadri or Hemadpant was the Chief Minister in his kingdom. Hemadpant compiled the encyclopedic Sanskrit work, *Chaturvarga Chintamani*. Chaturvarga Chintamani** was his **encyclopedic Sanskrit work. He had also built many temples in a style known after him, i.e.*Hemadapanti*. He also invented the Modi script for writing Marathi. In addition, he wrote many books on *vaidhyakshastra* (medical science) and also started new methods of accounting system.** The Seuna dynasty which ruled Devagiri area, claimed descent from the Yaduvanshis of North India. According to verse 21 of *Vratakhand,* **a Sanskrit work by Hemadpant, the Seunas were originally from Mathura and later moved to Dwaraka.** Hemadpant called them as *Krishnakulotpanna* (descendants of Lord Krishna). Some Seuna inscriptions mentioned them as *Dvaravatipuravaradhishvaras* (masters of Dwaraka). Several modern researchers also have believed that the Yadavas came from North India. The Khandesh area archaeologically belongs to the Yadavas of Devgiri. **For this reason, historians also believed that the Yadavas of Devagiri could have been descended from Lord Krishna.** Baba calling his masjid as **Dwarakamai** is based on all these aspects and hence the name, **Dwarakamai proved to be perfectly the abode of Lord Krishna, who is none other than Baba Himself in his present Manifestation.**

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Saisagunopasana by K.J.Bhishma

SAISAGUNOPASANA by K. J. BHISMA

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Lakshmi Ashtotharam. In all, there are thirty psalms in the booklet.)

Krishnashastri Jageshwar Bhishma (K.J.Bhishma) was a resident of a village called Bori or Butibori in the district of Nagpur. He lived on the income derived from his farms. He got married but his married life was short lived. He married once again. He had four children. He became restless after the death of his second wife. He was Revenue Inspector at that time and left the job. His relatives, friends and well wishers advised him to remarry again but he declined. During 1908, on one night, he had a dream in which he saw a person of dark complexion in traditional dress with tripundra mark on his forehead, sandalwood paste mixed with saffron was applied to his body and puja was [http://lh6.ggpht.com/-9sRGrI1BuFE/UoSIIKYBQKI/AAAAAAAAAf0/jTHF8yJIZ0c/s1600-h/Bhisma%252520Photo%25255B5%25255D.jpg] performed at the feet of that person **who appeared as a vaishnava holy man.** In the dream, that holy man gave Bhishma a newspaper and Bhishma desired to know who he was and enquired; **but the holy man did not reply but pointed to the newspaper on which "Sat-Chit-Ananda" (Being-Consciousness-Bliss) was printed in bold letters.** When Bhishma wanted to know what it was, the holy man again simply pointed to the newspaper wherein appeared another set of words, **"Mantra va shikava" which means "chant mantra and learn".** It was not clear to Bhishma and Bhishma wanted to know further about him. **But both the holy person and the newspaper had disappeared.** Bhishma could not make out anything and before he posed another question **the Vaishnava saint vanished with his mystic scroll. Bhishma was puzzled and totally confused,** but in the meantime he heard a knock at the door and his dream ended. **He immediately recorded the dream and was thinking about the import of the dream for some time, but was unable to unravel the mystery and significance of the dream.** After some time a sadhu, a devotee of Ganesh, visited Bori. Bhishma narrated his dream to **the sadhu who told him that "Sat-Chit-Ananda Swami" was his guru, and gave him the mantra "va shikava". He had 90 acres of land and was affluent. He renounced all his property and became an ascetic and started wearing ochre robes. He was a prolific writer and wrote many religious books.** He started spending his life in performing kirtans and bhajans(eulogies to God). He was interested in social work and removing untouchability.

After sometime Bhishma happened to visit Amraoti where **Dadasaheb Khaparde, his friend, was preparing to visit Shirdi. He asked Bhishma whether he would like to accompany him to Shirdi. Bhishma agreed and accompanied Khaparde to Shirdi.** Khaparde was in the habit of maintaining diaries and **there is a mention about Bhishma in Khaparde's diary pertaining to his second visit to Shirdi. Khaparde stayed for a long time in Shirdi beginning from 6th December, 1911. When Bhishma went into the masjid for Baba's darshan, Baba uttered with folded hands, "Jai Sat-Chit-Ananda". Bhishma, though perplexed initially, was wonder-struck as to whether the holy man of his dream was Baba himself. But he thought that the holy man of his dream was a Vaishnavite while Baba appeared to be a Muslim. In spite of this, why Baba uttered those words was not clear to him.** A thought appeared in his mind that Baba might be the holy man who appeared in his dream. But, he thought that the holy man who appeared in his dream was a Vaishnava saint while Baba in Shirdi was a Muslim Guru. **He further reconciled thinking that due to his orthodox proclivity, he was unable to identify the holy man of his dream with Baba whom he considered as a Muslim.** While at Shirdi though he saw many Brahmins devoutly receiving Baba's pada teerth without any orthodox scruple, he gently avoided taking Baba's pada teerth. Baba was in the habit of smoking tobacco from a *chillim* and as he smoked he used to offer a puff to the devotees present. **Bhishma was apprehensive at heart at the possibility of smoking a *chillim* polluted by the lips of a Muslim.** As per his internal thought, for the first few days, **Baba never offered a puff to Bhishma even though he was sitting very close by.** One day while Baba was narrating a parable to a group of devotees including Bhishma, a devotee got the *chillim* ready and

As Baba spoke those words something happened which changed the basic outlook of Bhishma. His mental outlook and orthodox proclivity suddenly got changed, as if blown away in the single puff he had from Baba's *chillim*. Baba's remark had created the desired effect on Bhishma and it resulted in the disappearance of the distinction between the Vaishnav Saint who appeared in his dream and Sai Baba of Shirdi. **He was also convinced that Baba only appeared in his dream in the garb of a Vaishnav holy man. Then he himself asked for Baba's *pada teerth* and wholeheartedly placed his head on Baba's feet. Baba blessed him by placing his hands on his head for a few moments which brought about a strange ecstasy in his mind which was only felt by him and which could not be described in words.** Then he went to the wada and **started worrying as to how he could prepare five *laddus* in a new place where he himself was a guest.** But he was still thinking in his mind about **Baba's cryptic remarks about the five laddus.** He did not take Baba's words literally. **He also could not understand what actually Baba meant by "five laddus".**

In the beginning, there was no regular worship of Baba except accepting garlands brought by the devotees. In one of Nanasaheb Chandorkar's visits to Shirdi, his second son, Mahadeo alias Bapurao Chandorkar at the age of 4 years took the liberty of performing puja to Baba by decorating Baba's head with flowers and this happened in 1900. At the age of 4, he also started applying chandan to Baba's forehead and this became the practice subsequently. Only Bapu Rao was permitted at that time to perform puja to Baba and this became a practice later on. It was Mhalasapati who first started a formal puja to Baba in the masjid. But **later on, Baba started allowing devotees to apply sandal-paste to his fore-head, and offer him flowers. It was Tatyasaheb Noolkar who introduced for the first time puja to Baba by offering arati by waving of five lighted lamps around Baba in an arch and this practice started on a Guru Pournima Day and later this became the regular practice. Thus, the regular worship of Baba with arati and with singing of Arati song, composed by Madhav Adkar and playing of musical instruments started at that time which was continued further. After Noolkar, Megha started offering arati to Baba in some more traditional and rigorous way. Whenever Megha was performing puja to Baba, he used to stand on one leg and perform the puja with utmost devotion. After Megha, Bapusaheb Jog continued these aratis till Baba's Mahasamadhi.**

In the beginning, there were not many psalms which were especially composed on Baba except a few psalms composed by Madhavrao Adkar and Das Ganu Maharaj. Das Ganu used to affectionately call him 'Baban'. Madhavrao Adkar was an expert singer, as well as an accomplished actor. Madhavrao was blessed with a sweet voice and good looks. Das Ganu used to go to the extent of making Madhavrao sit for pooja, then garland him and wash his feet; though Adkar did not like all this, but allowed him not to displease him. Das Ganu took him in about 1897 to Sai Baba. There, Madhavrao got what he was searching for all the while. Adkar stayed in Shirdi for long periods. Adkar sustained his living by taking private tuitions. In 1903-04, he was in Shirdi, totally immersed in Baba's thought and suddenly a poem got composed in his mind. It was a poem devoted to Baba in the form of an Arati. Dasganu was amazed and very happy with the song. Most of them were adaptations of the traditional arati-psalms composed by the mediaeval saint-poets of Maharashtra on Lord Vitthal of Pandharpur. **It was only about a year after the commencement of traditional aratis at Shirdi, a number of arati psalms were composed.**

After Bhishma's arrival in Shirdi, on the next day in the morning, he got up seized by an overwhelming impulse to write a poem, which he started composing immediately. He continued his efforts of composing further poems also and **thus he composed five poems in all as if under a divine inspiration of Baba. When he offered those five songs to Baba in lieu of the five *laddus* he had**

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Psalm-Book, by incorporating the arati psalms composed by him and also collecting several other arati songs written on Baba by other devotees. **The entire credit of giving a formal shape by way a book for all the Shirdi Arati songs, goes to Bhishma. Thus, Bhishma prepared a booklet entitled "Shri Sainath Sagunopasana" which contained, besides the arati-psalms composed on Baba and sung at the time of Arati to Baba, some traditional hymns from the Hindu liturgy like, Purusha Suktam, Sree Suktam, Mantra Pushpam and Sri Lakshmi Ashtotharam,** intended for use in the daily worship of various deities. Then all these songs were published and Khaparde had paid all the expenses for the publication. **After Baba's Mahasamadhi, the book was adapted as the official "Book of Daily Worship" at the Samadhi Mandir.** Khaparde continued to bear the expenses for the publication of the arati-palms booklet till 1922, Shri Sai Baba Sansthan, Shirdi, made, in consultation with Bhisma, some additions in the book and had taken up the publication of the revised edition of **"Shri Sainath Sagunopasana"** from 1923 onwards.

Madhavrao Adkar was one of the earliest composers of hymns on Baba. He was a very good friend of Das Ganu Maharaj. Both of them considered Baba as their spiritual guru. Both of them were gifted with a sweet metallic voice and used to sing spiritual and religious songs. They became an excellent medium for popularizing Baba through their compositions and kirtans. It was Das Ganu, who took Madhavrao Adkar to Baba. Mahavrao Adkar treated with respect Das Ganu as his elder brother. Madhavrao managed himself by offering private tuitions. In the year 1903-04, when he was in Shirdi, he was fully immersed in devotion to Baba and due to his ecstasy, he suddenly composed a poem in the form of arati song. He wrote it on a piece of paper which was read by Das Ganu who became very happy. Thus he wrote the earliest arati song on Baba. This was the arati song which Ramgir Bua took to Jamner, on instructions from Baba, to Nanasaheb Chandorkar at the time of difficult delivery of Maina Tai, daughter of Chandorkar (Jamner Miracle).

In all, there are thirty psalms in the Book of Shirdi Aratis for daily worship of Baba. Out of these thirty psalms, **only sixteen were mainly composed on Baba. Out of the remaining fourteen, thirteen are traditional arati-psalms composed by the medieval poet-saints of Maharashtra and the fourteenth one is a Vedic hymn.**

Out of the **sixteen psalms mainly composed on Baba**, as many as **nine psalms were composed by Bhishma, three by Das Ganu Maharaj, one each by Madhav Adkar, Upasani Maharaj, Mohini Raj and B.V. Dev.**

Of the fourteen traditional psalms, five were composed by Sant Tukaram Maharaj, two each by Sant Namdev and Sant Janabai, one each by Shri Ramjanardhan Swami and Shri Rameshwar Bhat. Shri Janardhan Swamy was a Minister in Devgiri kingdom, a Rigveda scholar and a staunch devotee of Lord Dattatreya and also a Guru to saint Eknath. Shri Rameshwar Bhat was the main disciple of Sant Tukaram Maharaj. From out of the remaining three psalms, one is a Vedic hymn and the other two are traditional prayers. Incidentally Sant Janabai was the maid servant in the house of Sant Namdev whose unswerving devotion towards Lord Vithoba of Pandharpur attracted her more to the Lord of Pandharpur. She was a famous woman-saint in Maharashtra who composed many abhangas (short spiritual poems) about the Lord and the closet follower of Sant Namdev. Sant Tukaram Maharaj, Sant Namdev and Sant Janabai were born in lower castes and had attained the highest spiritual progress through continuous devotion and ultimately got merged with the Lord.

Incidentally a few words about **devotee-*varkaris***: *Varkaris* are devotees who were visiting every year, the temple of Lord Vithoba in Pandharpur as a tradition in the pursuit of their devotional approach. All people belonging to all castes can become *varkaris*. Prominent among them are Jyaneshwar Maharaj, Tukaram Maharaj, Namdev, Janabai and other saints and **Jyaneshwar Maharaj was the leader of the *Varkari* group during their times.**

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Urus festival, the idea of celebrating Ramnavami festival in 1912. Bhishma suggested to Kaka Mahajani and both of them approached Baba for permission which Baba approved. Thus Urus festival and Ramnavami festival were combined in 1912 and the celebration of both the festivals was performed with great zeal and on a grand scale. Bhishma and Kaka Mahajani were thus instrumental in celebrating the Ramnavami festival in Shirdi.

[http://2.bp.blogspot.com/-3Z28Pmi9eHw/VeR0X9Vo7NI/AAAAAAAAA9c/66uDC39N378/s1600/mahajani.bmp]

Once Kaka Mahajani suffered from diarrhea. Kaka Mahajani (shown in the side picture) was doing some service to Baba. In order that there should be no break in his services to Baba, Kaka kept a pot full of water in some corner of the Masjid and whenever there was a call, he would go out. **He did not inform Baba of his disease and of course, Baba knew everything.** The work of constructing the pavement in front of the Masjid was permitted by Baba, but when the actual work was begun, Baba got wild and shouted out loudly. All the people ran away, and as Kaka was also doing the same, Baba caught hold of him and made him sit there. In the confusion that followed, somebody left a small bag of groundnuts. Baba took a handful of groundnuts, rubbed them in His hands, blew away the skins, and gave the clean nuts to Kaka and made him eat them. This groundnut eating went on for some time. Baba Himself also ate some of them. Thus the groundnut bag was finished, Baba asked him to fetch water as He felt thirsty. Kaka brought a pot full of water. Then Baba drank some water and made Kaka also drink it. **Baba then said, "Now your diarrhea has stopped, and you may attend to the work of the pavement." I**n the meanwhile other persons, who had run away, returned and resumed the work; and Kaka, whose motions had stopped, also joined them. Are groundnuts a medicine for diarrhea? According to current medical opinion, groundnuts would aggravate the disease and not cure it. **The true medicine, in this case was Baba's word. Later Kaka Mahajani was the editor of Shri Sai Leela magazine and the life time member of Shirdi Sai Baba Sansthan.**

Bhishma is remembered for his composition of Saisagunopasana-arati hymns on Baba. He acquired spiritual powers and spent his last years in the Murlidhar Mandir at Mohappa near Nagpur where he passed away happily on August 8, 1935. **His was a blessed soul.**

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are welcome for initiating any suitable rectification/modification/addition.

MAY BABA BLESS US ALL

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